Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

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27th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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"In Demonstration of the Spirit and Power"

Who heals all your diseases!

The house struck us as we drove up. Not that there was anything wrong with it. It told us of typical Dutch cleanliness and tidiness. But, mutely, it also told us another story. One of many struggles and great problems. It wasn't the kind of house that most young people would settle for today. They expect something on a higher level. But Peter and Alice had no choice. Things had been difficult for them for a long time.

It is more than four years ago now, that Peter was injured by a bad fall on his job. The doctor, no matter how he tried, could find nothing wrong. But the pain was there. And it was such, that he could no longer do his work.

What a blessing then to have compensation, and a board that takes care of the injured. But the Compensation Board does not hand out money easily, it spends the funds entrusted to it carefully. Peter was found 50% fit, and so the sum that he received each week was small. The problem was that there were no jobs available for a man who is only 50% fit, and so there was no way to augment the income. Along with the pain grew the financial worries. How good it is, in times like these to have brothers and sisters in the faith, to have a congregation stand by, and a pastor who understands you.

The Compensation Board however was not convinced that it was spending its money wisely. Peter was sent from one specialist to another without any success, no one could find anything. Finally they sent him to the psychiatrist. More and more people began to say: "It could be your nerves, you know." It is not easy to be in constant pain, but then when people around you begin to think that your pain is not real but pretended, when they don't take you seriously anymore, that makes it doubly hard. So to the psychiatrist he went. But in the meanwhile Peter had begun to upgrade his education. He was taking high-school courses and doing well. So, when he walked into the psychiatrist's office, he asked: "Sir, my average is 85, do you think I need you?" It took the doctor no more than ten minutes to determine that indeed, it was a different kind of doctor that he needed. There was nothing wrong with his mind.

At last, in desperation the specialist was going to try one more experiment to find whether there was an injury or not. He stuck a needle in Peter's neck. And he screamed with pain, a pain that would not leave him for 24 hours. The doctor had finally located it. A hidden injury of the spine. Three discs were badly damaged. Quickly the doctor operated, and performed a fusion. Peter's neck thereafter was stiff, and the problem was not solved at all.

The pain became gradually worse. Until at last he used 50 of the heaviest pain-killing pills per week. Nobody can take such punishment. The pills demanded their toll. Kidneys and blood gave way, they gradually deteriorated. The doctors tried everything they could, but nothing would help. For three years Peter had to wear a collar 24 hours a day. During that time he was in the hospital for 12 months. The total medical bill, met fortunately by insurance, must have come to thirty or fourty thousand dollars.

But the situation worsened. Peter kept on going to school, some distance from his home. Towards the end, he could not take a day at school anymore. For the last hour he had to lie down. More than once he drove home in a daze, barely able to manage the car. It was dangerous. And it was only a matter of time, before his licence would be taken away.

At night he would pace the floor, up and down, up and down, in pain that could not be killed anymore. The doctor told him that in 5 years he would be a cripple, confined to a wheelchair. But it was a real question whether his kidneys could hold out that long.

And then he broke down, one day, he had come, he felt, to rock-bottom, he could take no more, go on no longer. He sat at his kitchen table, put his head on his arms and cried for a long time. There seemed to be no hope anymore, no way out, there was no light and no future. The burden was becoming too heavy. He could carry it no further. All he could see, was pain, and worries, and frustration and tension. No one he could turn to anymore, nothing that could be done, for everything had been tried. He had struggled for a long time, tried his best, and now he felt he was at the end of his rope. That is what he told the Lord, and he put it all, the whole hopeless mess into His hands.

Had the Lord been waiting for this moment, and patiently, quietly nudged him to this point? For, isn't this exactly what the Lord delights in, a broken heart? Isn't this what He demands, a man who gives up on himself and everyone and everything else, only to expect it from his Lord? It is in such a situation that He can triumph gloriously and powerfully. When man says: impossible, the Lord says: nothing is impossible with Me. When a fellow knows himself to have hit rockbottom, then is the opportunity for God to pick him up and set him on high, on a rock. That is the way the psalmists sing about. And sometimes we forget that this is still the way the Lord operates in His children. Too bad, that we often resist so long and so strongly that it takes many days before the Lord has brought us to the point where He can pick us up.

Two weeks later, Peter decided to go to Pittsburgh, to a Kathryn Kuhlman service. That decision did not come easily. It had been suggested to him before, but like many other people he would not hear of it. I think you know of all the typical resistances that are in the hearts of people. But Peter had broken down, all these resistances had given way. He did not care anymore what people would think, or whether it would look foolish or not. He did not argue anymore that healing can take place at home as well as anywhere else. He was too desperate to argue, he needed help and he needed it badly. So he went.

One of his elders drove him down on a Thursday. Some friends and relatives went along. What did he look for, what did he expect, instant and total and miraculous healing? No. He prayed for a spiritual uplift, he hoped to find some strength that would make it possible for him to carry on under the almost impossibly heavy burden.

The service had been under way for about ten minutes, no more, when suddenly Peter's hands began to shake uncontrolably. A terrific heat went through his body. He was oblivious to almost everyone around him. He did not even hear Miss Kuhlman announce that someone was being healed of a spinal injury. He was aware of only one thing, God was near him, the Lord put His hands on him. And then he became aware that he was healed. The pain was gone. He removed his collar, he needed it no more.

It is now some time ago that this happened, but the one thing that stands out in his mind is that God was close. No one needs to tell him that human beings had nothing to do with this, for he knows, he experienced, not what a healer did to him but what THE Healer did to him. "The healing of my body," he says, "was only an additional gift, a bonus, a little extra. It was not the big thing. The big thing that I carry with me, and stands out strongest, is that the Lord came to me."

Later, when he stepped in the car again, to return home, he remembered the severe warning of the doctor, never to ride in a car without wearing his collar. So automatically he put it around his neck. But it was impossible for him to wear it, he could not stand it anymore. Later on he tried the collar once more, with the same effect. He had to take it off. The Lord did a complete job.

On Saturday, the day following his return, he had an appointment with the specialist. He was going to attempt a manipulation. Whatever that is, it was one more attempt to relieve the pain and improve the situation. Peter kept the appointment. When his time came, the specialist walked in and looked at him in amazement. And after examination, declared him healed and in no need of further elp from a doctor. He was a busy man, who never wasted any time on conversation with patients or relatives. But that Saturday morning he looked up Alice and sat down with her expressing his astonishment at what had happened.

The children, too, of course were amazed. But it takes a little while before it penetrates that Dad is now better and can do all kinds of things he could not do before. But it finally hit home when just a few days later Mom was filling the bathtub with water. Dad had for the last few years not been able to lift anything heavier than 20 pounds. And now he threatened to put Mom in the bathtub. When she dared him, he picked her up and unceremoniously dumped her in to the delight and wild cheers of the children. Now they knew that he was healed indeed.

That is now somewhat over three months ago. Peter is a healthy and happy man. Not that he is living in heaven. He still faces problems, and he has aches and pains like everyone else. The muscles which have been twisted and unused for so long must slowly adjust to this new situation, and they are adjusting. But his neck he can bend again, and his arms he can use. Still that is not the big change in his life. Peter and Alice both are quite emphatic about that. They want to make sure when you talk to them that you don't miss the point. Something far bigger than the healing of the body took place. "The Lord became real. Our faith has deepened. We have learned to believe, to wait for the Lord, to surrender to Him. We are happy in Him. And if we would have to go through an ordeal like that again, we feel that we could, we are ready, for He is with us."

They have learned to believe, to put things into His hands. There are still hard times, because Peter has not yet finished his school. There are times that the last penny is gone. But they have learned not to worry but rather to put it in the hands of the Lord. They know now that He will care. And then someone calls that there are groceries for them, or some fruit, or something else they just happened to need. Where did it come from? Often they don't even know. It doesn't surprise them, it only makes them happy. That is how the Lord is. He cares for you when you let Him. "Why worry," Peter says. And you know, when he says that, that he does not speak glibly. That conviction has not come easily. These words have come only after a long and painful lesson, a lesson that taught both of them that nothing is impossible with the Lord. So, why worry?

"Ah, it is all emotion!" some people say. But Peter is not an emotional man at all. He is a quiet man, not excitable at all, member of a solid Calvinistic church. No, he does not have the emotions it takes to bring such a change. And then, I wonder, can emotions heal a spine that has been so injured, take away pain that was dragging a man to the grave? No, this is not emotional. Let us not ascribe to emotions what we should praise the Lord for.

"But I have many questions," others exclaim. Well, that is understandable. You will probably have some of them as long as you live. But is that so bad? Does that mean that we should stand aside with long disapproving faces, until the last of our questions have been answered? When Jesus raised Lazarus from the dead, the pharisees had a lot of questions too. Jesus never bothered answering them. And I can tell you that Mary, Martha and Lazarus went home to celebrate and to honour Jesus. "Peter, the Lord healed you!" his physician exclaimed. So He did, now let us not fail to acknowledge that and be thankful.

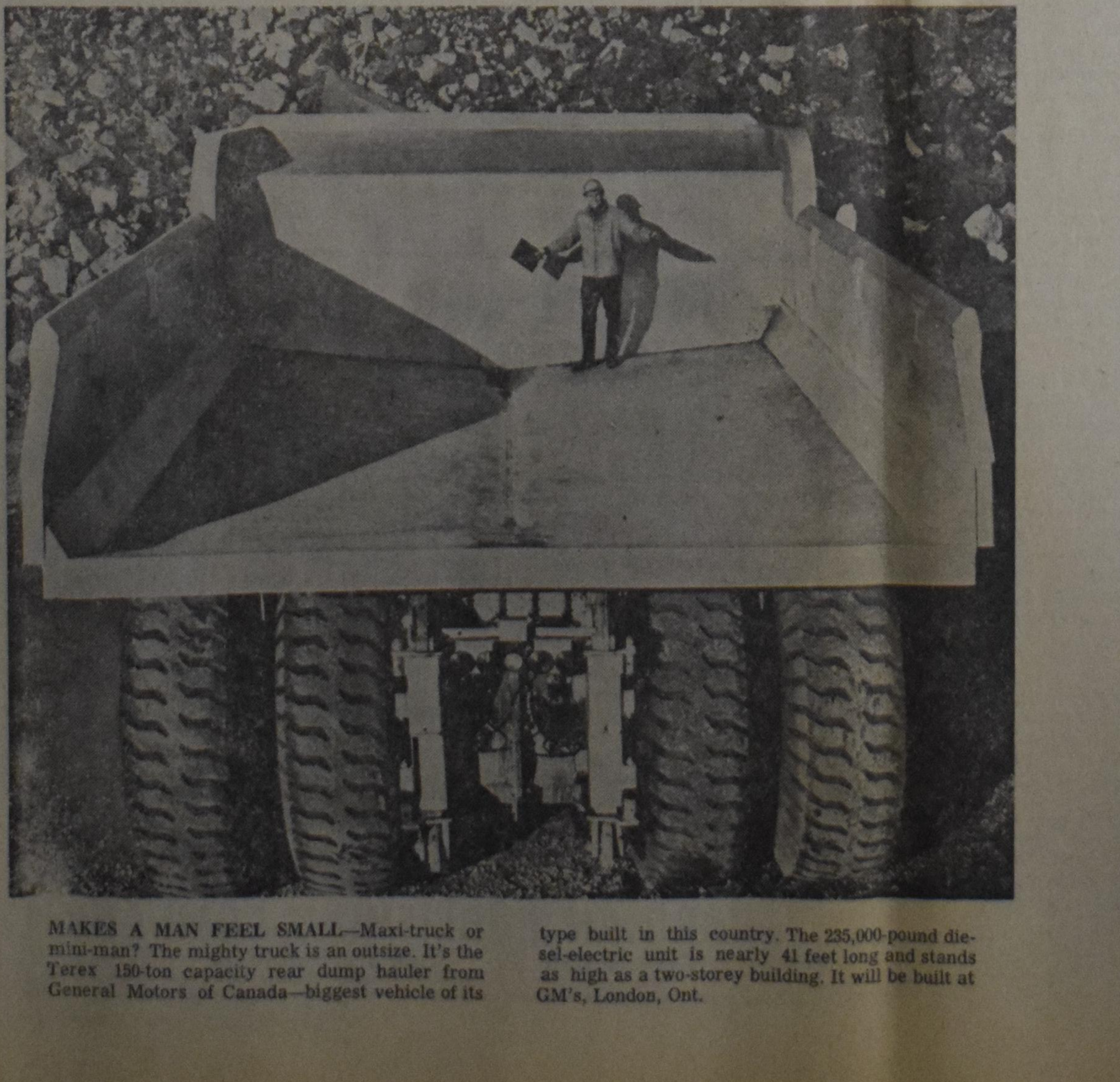
A man's faith has been deepened immeasurably. God has become real to an entire family. He healed a body and brightened a future. Now I ask you what is appropriate in such a situation? Pull up your eyebrows, cast doubt on it, wait and see, shun it? Or do we remember the communion of the saints and rejoice with those who rejoice? Anyone here that wants this family back where it was before?

After all this is not so strange, you know. The Lord told us long, long ago that things like this happen all along.

"Bless the Lord, O my soul;
And all that is within me,
bless His holy name!
Bless the Lord, O my soul,
and forget not all His benefits,
who forgives all your iniquity,
who heals all your diseases."

Psalm 103:1, 2.

Jack Quartel.



MAKES A MAN FEEL SMALL—Maxi-truck or mini-man? The mighty truck is an outsize. It's the Terex 150-ton capacity rear dump hauler from General Motors of Canada—biggest vehicle of its type built in this country. The 235,000-pound diesel-electric unit is nearly 41 feet long and stands as high as a two-storey building. It will be built at GM's, London, Ont.

HI NEIGHBOURS!

By the time you read this, the children are back in school, and together with the youngsters we adults sigh with relief. Especially with the worst summer that we can remember for giving the young people something worthwhile to do. They themselves are happy schools are opening so they will have a way to fill the long hours of each day.

In many communities the thought arose last summer, to utilize the schoolbuildings for more than 10 months of each year. In many cities they have acted on the ideas that these buildings are far too costly to let them be idle. I found an article in an American Newspaper "The Peoria Journal Star," and the ideas here expressed may give our schoolboards something to think about.

Once upon a time when 90 per cent of the population was rural, it made sense to close schools in summer so the children could work on farms. Now that 90 per cent live in urban areas — and air-conditioning can keep buildings cool — why should communities continue to close their schools from June to September?

People all over the country have begun to ask this question, and the result is a cautious but discernible movement toward year-round schools.

This fall there will be something like 180,000 pupils in 10 states enrolled in schools which operate around the calendar. The number will double next year, and more than 15 states will be involved.

For the three years just past a National Year Round School Seminar has been held in the United States, so school officials everywhere can exchange ideas and information with one another.

Dr. Busbee, superintendent of education in South Carolina, estimates that some 600 school districts throughout the nation are currently studying various 12-month plans.

Year-round schooling goes by a number of names: Extended School Year, Continuous Learning Year, Four-Term Secondary School Plan, Elective Quarter Plan, and so on. But basically there are two types now in operation:

(1) The 45-15 rotation school in which only three-fourth of the pupils attend class at the same time and the other one fourth are on vacation. Every student goes to class for 45 days nine weeks and then takes a 15-day vacation three weeks. The rotation keeps going all year, even in summer.

(2) The quarter-system school in which a student can satisfy the requirements for a year's academic credit by attending class during any three of the four quarters in a year.

This summer there are 45-15 schools operating in California, Illinois, Vermont, and Virginia. By fall there will be quarter-system schools operating in Georgia, Maryland, and Pennsylvania.

There is a school in California where students go to class all year long, and all at the same time, although everyone gets four three-week vacations during the year. This is an experiment specifically authorized by the legislature.

Both the 45-15 and quarter system schools offer the advantage of 12-month utilization of school facilities.

They both can also reduce the need for additional school construction because some children are always on vacation thus keeping schools from becoming overcrowded.

The 45-15 plan is deliberately arranged to accomplish this purpose. The quarter-system plan may not accomplish it, because in at least some cities students may elect to go to school all four quarters.

In general, 45-15 is adopted for economy and better utilization of buildings and equipment, although its backers claim many educational advantages for it too.

The quarter system in general, is aimed primarily at providing a more enriched education, not saving money. It usually costs more.

The 45-15 plan eliminates the three-month vacations, when the long days soon begin to drag for the children and their mothers and the youngsters forget so much of what they learned the previous year.

The principal criticism of quarter-system schools which have been tried before in this country, is that they retain the three-month break. If pupils are required to attend only during the three of the four quarters, thus restricting enrollment to three-fourths at any one time, some children inevitably must take a three-month vacation in winter. This has always met with opposition from parents.

As a result most quarter-system schools in operation are today optional, not mandatory.

There appears to be more widespread interest across the country in 45-15 than in the quarter system. This unquestionably is due to taxpayer resistance everywhere to help keep these costs down.

Valley View Elementary School District near Chicago, which has the most widely known 45-15 system in operation, has entertained more than 500 visitors from all parts of the nation since it inaugurated the plan last year.

Valley View with about 7500 pupils in six schools was not the first to launch a 45-15 rotation, that distinction belongs to a school near St. Louis, which was the first district to put all of its schools on the plan and to make it mandatory for all pupils.

Taxpayers resistance was not a problem at Valley View. On the contrary, residents had approved 15 consecutive bond issues. But the problems were the same: lack of funds. The district kept growing faster than its ability to build more classrooms, and it is still having that problem.

This is the same kind of problem that has made 45-15 attractive to fast-growing residential areas all over the country. California, in particular, has shown great interest in the plan.

Valley View now with a year's experience has run into no serious problems or objections from parents, teachers, or anyone else.

"The 45-15 system keeps the children off the streets," said Harriet Peters who has 2 school-age boys. "Three months off is more than they can take. I haven't heard of any parents who didn't like the plan."

"My kids like being home for the first week and a half, and then they get bored. Besides, they are getting a better education now. If we didn't have 45-15 we'd have 50 kids in a classroom. I think its really great."

Lillian Tomson, a kindergarten teacher said: "I think it's terrific. I can be home periodically to catch up on my housework. Besides, after 45 days the children and I are getting tired of each other. We both come back refreshed. I haven't heard of any teacher who doesn't like it."

Jamie McGree, a math teacher who is president of the district's Educational Association, said: "As a whole, teachers think it has worked very well. The only complaint that I have heard is about storage space. When a teacher finishes her 45 days, she doesn't have a place to put her own materials while another teacher occupies her desk. But I guess we can solve that problem."

Teachers at Valley View who choose to work all year long as most of them do, can earn as much as $19,300. A teacher with a bachelor's degree and one year experience gets $10,500 for year-round work, 240 class days.

This plan may not be workable in our school districts but it is interesting to observe how the U.S.A. is trying to solve its educational problems.

I wish you all a good school year.

Your Neighbour

Church Announcements

CHR. REF CHURCH

Accepted

to Duncan, B.C., Candidate H. De Moor Jr.

Declined

for Collingwood, Ont., Bloomfield, Ont., and as associate pastor of Wellandport, Ont., Cand. H. De Moor Jr.

for New Westminster, B.C. as home missionary in Prince George, B.C., Rev. A. Dreise of Cornwall, Ont.

CAN. REF. CHURCHES

Accepted

to Neerlandia, Alta., Candidate C. VanDam, who declined for Brampton, Ont.

to London/Watford, Ont., Candidate W. Huizinga, who declined for Lincoln, Ont. and Smithers, B.C.

i fire writers

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MR MRS MISS

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Christian Writers Guild - La Canada, Calif. 91011

Thanksgiving Hymn Sing

OCTOBER 11, 1971,

8 p.m. in the

Mount Hamilton
Chr. Ref. Church

DATA CENTRE

Sept. 18	CLAC's Fall Rally. West Humber Collegiate Institute, 1675 Martin Grove Road, Rexdale, 9 a.m. Speakers: Bruno Ramirez and Edward Vanderkloet.
Sept. 25	Bazaar for Christian Education, 10 a.m. - 9 p.m. Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Toronto (Etobicoke).
Sept. 30	Fruitland Chr. Ref. Church. Showing of the film "Bible Smuggling into Russia". 8 p.m.
Oct. 11	Thanksgiving Hymn Sing, Mount Hamilton Chr. Ref. Church, 8 p.m.
Oct. 15, 16	AACS Study Conference, Pennsylvania.
Oct. 22-24	AACS Study Conference, Michigan.
Oct. 23	"Netherlands Bazaar", in St. Gabriel's Centre, 672 Shephard Ave. E., Willowdale, Ont. 1 p.m. to 10 p.m.
Oct. 23 & Oct. 27	Opfleringen fan it Fryske stik "Polysje Wynstra swetst mar op" yn Jarvis, Ont. 8 ûre yn de Community Hall.
Nov. 6	Dr. Joel Nederhood, Rev. B. Madang and Rev. J. Boonstra — Riverside Christian Ref. Church, Wellandport, Ont. Rap session for youth in afternoon and rally in the evening.

U-TURN TO ETERNITY

Everybody who drives a car knows what a U-turn is. We see them every time on the side of the road, the signs that say "No U-turn" We know then that we are not allowed to turn our car around and go right back in the direction we came from. When we find out — often too late — that we are on the wrong track, and want to go back without having to make a U-turn in the middle of the road, all we can do is to wait until we approach a side street, turn in there, and drive around a block in the other direction until we hit the highway again.

A great source of vexation to drivers on the free-ways with their mazes of clover-leaves is when in a split-second they make the wrong decision and find themselves to their dismay racing in the wrong direction. In spite of all the elaborate systems of signs and signals erected at intersections, it happens every day that people take the wrong turn.

Waiting for a side-road to turn up in such cases may bring us miles and miles from our course, and end up with a pain in the neck before we have found our bearings again.

In some places in the States they have provided a help for the helpless drives who finds himself in such a pickle. Special U-turn ramps at certain intervals provide him with a means to go in the opposite direction without delay.

We all are drivers to Eternity.

With a speed unequalled by that of the most modern car we all roll along the highroads of life in one and the same direction: Eternity. Some arrive there sooner, some later, but we will arrive there, whether we like it or not.

In comparison with that vast and endless, unmeasurable Land of the Beyond our human lives here on earth are as short as those of the common ordinary house-flies!

The great question that should concern everyone "on the road" is: HOW am I going to spend that Eternity from where there is no return, no "U-turn"?

When I die, do I die then in the arms of a Loving Heavenly Father, knowing that I will live "happily ever after", because I will meet Him, my precious Saviour, who gave His life to save me?

Or will I be forever-and-ever rejected by that same God whom I did not wish to serve when I was still on this side of the grave?

Indeed a very serious question! In fact the most serious question in everybody's life.

Which do you like more?

The signs that say: "No U-turn"?

Or those that give you an opportunity to turn back from the wrong direction in which you were going?

God gives us those opportunities by the thousands. "Turn back! Turn back!" He calls out to us on every curve in the road. ""Be wise! Why should you end up in destruction?" Repent and believe the Gospel, and you will be saved.

Take a U-turn to Eternity.

Eternity with God.

B. Boulogne.

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Italian Women's Lib Campaigns for Abortion

Rome (EP) — A newly established Italian Women's Liberation Movement has inaugurated a campaign aimed at securing mass support for legalized abortion in Italy.

On June 26, a group of 20 young women set up tables on the sidewalks of the Centocelle working-class district in Rome. They collected signatures on a petition to Parliament urging a draft bill abolishing Italy's total ban on abortion.

According to a spokesman for the group, the bill would be designed to legalize state-controlled abortions and abolish "Fascist" measures incorporated in the country's penal code banning "crimes against the integrity and health of the race."

Mural Depicts 'Miracle' at Pentecost

Dallas, Texas (EP) — America's largest original religious painting of "The Miracle at Pentecost" was unveiled here May 30.

The 124-foot-wide and 20-foot-high mural was painted by Dallas artist Torger G. Thompson, with Alvin Barnes, associate.

Begun in 1961, the painting required eight years to complete. It is housed in the specially constructed Miracle at Pentecost Building in a completely air-conditioned, open theatre type setting.

Bazaar for Christian Education

Visit this bazaar which will be held:

September 25, 10 a.m. - 9 p.m.

Rehoboth Christian Reformed Church
800 Burnhamthorpe Rd., Etobicoke.

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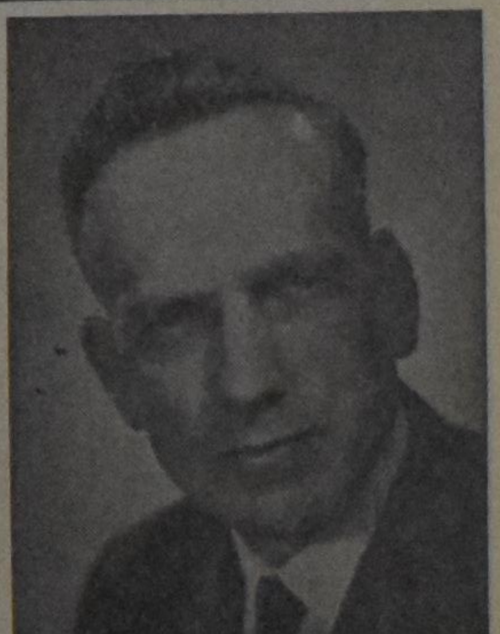
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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DISAPPOINTMENT

Supporters of the Christian Schools in Ontario have been disappointed this week by the announcement of the Prime Minister that no public assistance will be given to the Separate School System, which includes private schools. This disappointment is shared by the supporters of the Roman Catholic Schools, Jewish Schools, Mennonite Schools, and all other private educational institutions.

Frankly speaking, the announcement by the prime minister was expected. There were some optimists who believed that a change of government policy was in the making, but many people felt that nothing could be expected from Mr. Davis and his government.

Yet, it came as a shock. Many years of hard labour and preparation seem to have been in vain. It looked as if a crown on all that work had come when recently a sizeable deputation went to Queen's Park to present the prime minister with a petition from several thousand people, asking for government support for private schools.

All this is over and the result has been nil. Was than all in vain? Certainly not. We don't say that because the prime minister left the impression that some other time it might be worthwhile to try again. Even if he did mean this it does not even cause a glimmer of hope. It seems to us that the prime minister has made it abundantly clear that nothing can be expected from this government. But the cause of Christian education itself, the right and duty of the parents to decide on the education of the children has been brought to the public attention as never before.

On the other hand, however, it may now be the time to reconsider our own standpoint. Before we have defended in these columns that our goal should be not so much to receive a government grant as well as to be exempted from paying public school tax. If we are serious that the education of children is a prerogative of the parents then we do not ask for a grant. A grant is a gift, which one actually does not deserve. But we aren't asking for that. We maintain that the parents should decide which education their children should receive and the government steps in only when parents neglect this duty or right. It is alright for the government to set the standards for education but then the parents should have the first choice. It is, therefore, a defendable right that parents should not be obliged to pay public school tax when they decide that their children should attend a Christian primary or secondary school.

The whole matter of Christian schools should become a matter of the entire Christian community. Our schools are too much the concern of parents and a few sympathizers. If parents feel it their God-given duty to lead their children to the covenant and claim of God, they should be supported by the entire community of believers.

The government has taken a decisive step by declining support, especially so when the opposition parties have declared to be in favour of support, and when a provincial election is supposed to be held in the next month or two. It is not our intention to predict anything, but it is a fact that so short before the election there is no possibility to negotiate any further with this government. Mr. Davis is well aware of this and therefore it is kind of surprising that he made his statement at this moment. It could very well mean the downfall of his government.

D.F.

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE JUNE PROBLEMS

Nr. 448 (Zagorujko)

This 3-mover is highly interesting. The Q should not begin the battle: 1. Q-R3? doesn't work because of 1. —, P-Q5; 2. Q-KB1, thr. 2. Q-QR5 mate, will be followed by 2. —, P-Q6, and there is no mate at the third move. Only the author's solution is valid: 1. R-R3, waiter (no threat!).

a. 1. —, RxR; 2. QxRch, R-N6; 3. QxR mate.
b. 1. —, P-Q5; 2. Q-KN8, thr. 3. Q-R8 mate, P-Q6; 3. Q-QN3 mate.
c. 1. —, P-K5; 2. Q-KR8, thr. 3. Q-R8 mate, P-K6; 3. Q-QB3 mate.
d. 1. —, P-B5; 2. QxP, thr. 3. Q-QR6 mate, P-B6; 3. Q-Q3 mate.

Excellent!

Nr. 449 (Bron)

Bron's 2-movers are usually not too hard. The solution of this one is just simple: 1. P-KN4, thr. 2. B-KR2 mate. Supposed alternate solutions fail clearly.

Nr. 450 (Vladimirov)

It is not easy to find the author's idea in this problem. It seems as if black will be able to destroy every white plan. But the fine solution goes along strong lines: 1. B-R2!, thr. 2. R-K4ch, QxR; 3. N-Q4, QxN; 3. NxP at B5 mate. Now we know why the B had to go to R2. The variations show the same moves, but in a different order:

a. 1. —, B-N8; 2. N-Q4ch, QxN; 3. N-P at B5 ch, QxN; 4. R-K4 mate.
b. 1. —, N-QB3; 2. NxP at B5, QxN; 3. R-K4ch, QxR; 4. N-Q4 mate. Second and third moves of b. can be interchanged. Just like a formula: a b c b c a c a b. Isn't that something?

Nr. 451 (Smutny)

1. R-R4! waiter. 1. —, RxR; 2. QxR mate. 1. —, PxN; 2. Q-K7 mate. 1. —, P-N7; 2. Q-KB2 mate. Cute and still very simple.

DUTCH

448. 1. Th3 tempo 1. —, Th3:; 2. Dh3:, Tg3; 3. Dg3: mate.
1 —, d4; 2. Dg8, d3; 3. Db3 mat.
1 —, e4; 2. Dh8, e3; 3. Dc3 mat.
1 —, f4; 2. Dg6:, f3; 3. Dd3 mat.

449. 1. g4, dr. 2. Lh2 mat.

450. 1. La2, dr. 2. Te4, De4:; 3. Pd4, Dd4:; 4. Pf4: mat.
1. —, Lg1; 2. Pd4; 3. Pf4; 4. Te4 mat.
1. —, Pc6; 2. Pf4:; 3. Te4; 4. Pd4 mat.

451. 1. Ta4 tempo.

GUIDE

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The Sunday School - Bane or Blessing? *

by REV. MICHAEL DE VRIES

Pierre Berton, a well known Canadian author and T.V. personality, tells us in his book, **The Comfortable Pew**, why he left the Anglican Church. You may recall his bitter remarks about Sunday School. He tells us that several happenings in Sunday School were factors in his departure from the church.

First of all, one Sunday morning the Sunday School teacher taught the children about Heaven and hell. Pierre was fond of dogs and very curious about the destiny of his own favorite dog. The teacher was annoyed by his question and answered in a rather irritable fashion that dogs certainly did not go to heaven because they have no souls. Pierre was quite shaken by this revelation. An afterworld without the companionship of his dog seemed to be less than heavenly.

Another upsetting episode was his discovery of unanswered prayer. His Sunday School teacher had impressed on him the power of prayer. "If you pray hard enough," the teacher had stressed, "God will answer you." "One night I prayed very hard to God," Berton writes, "to give me and my sister two small, self-propelled automobiles. It never crossed my mind that when I hurried out of the house early the next morning they would not be there. The discovery shook me. And from this point on I began to be skeptical of everything that was told me by the adult world in general and by my Church in particular."

It is not my intention here to discuss Berton's critical look at the Protestant church nor to evaluate his reasons for leaving the church. What I find very significant in this account of Berton is his clear recollection of his Sunday School teacher. We are not told how old he was. Was he still a pre-schooler? It doesn't matter, really, but what is striking is his clear memory of Sunday School and, alas, it left a bad taste in his mouth.

Sunday School can have a **negative** impact on a child. It did in Berton's life. The events in Sunday School impeded his spiritual growth.

How shall we evaluate the present day Sunday Schools? Many parents seem to have little faith in them anymore. Statistics show that Sunday School attendance, once the cornerston of traditional Protestantism, has plummeted to an all-time low. Some critics applaud this downward trend and will welcome the disappearance of Sunday Schools in the near future.

We must admit that one hour of Sunday School per week is very little, but let us not underrate its instruction the child will receive. And as Berton illustrates, Sunday School can have detrimental effects on a child's religious development.

I still favor, however, the existence of Sunday Schools. One hour of religious training may be very little, but let us not underrate its influence. It is my understanding that one hour of good instruction can have a **positive** influence on children.

It is not easy to define and formulate the **purpose** of Sunday School. Perhaps it is possible to formulate it as follows: **The main purpose of Sunday School is to create a warm and loving atmosphere in which children may become aware of God's love in Christ and receive happy thoughts about going to Church. This positive attitude may aid the child in her or his religious development and pave the way for an eventual heart commitment to Christ.**

How can we improve our Sunday Schools? How can we be certain of positive results rather than negative results? It seems to me that there are three important keys to a successful Sunday School: (1) Know the child; (2) Know the Bible, and (3) Know yourself.

KNOW THE CHILD

Sunday School, if it is to be effective, ought to be child-centered.

Roy Goldman, a clinical psychologist from London, England, has done a lot of pioneer work in finding out about the religious development in children, especially from 2 to 12 years of age. Goldman studied this religious development in the child by using three Bible stories and three pictures. The three Bible stories were: Moses and the burning bush; the crossing of the Red Sea; and the Temptation of Jesus in the wilderness. The three pictures he showed the children were: A family going to church; a boy or girl praying; and a boy or girl who is looking at a torn-up Bible.

Goldman's questions pertained to these Bible stories and the three pictures. Each child was asked to answer his questions the best he could. The answers were all carefully recorded. He was interested to discover the child's understanding of the Bible, the nature of God, God's concern for people, Jesus and the problem of evil, as well as his or her ideas about prayer. The answers revealed that the process of **thinking** in the child was the **key** factor.

To the question "Why was Moses afraid to look at God?" some children answered: "God had a funny face." This kind of answer reveals the intuitive, pre-operational phase of a 2-to-7 year old child. Some children answered as follows: "Moses thought God would chase him out of the holy ground, because Moses hadn't taken off his shoes." This kind of answer shows clearly that the child progressed in his thinking to the next phase, viz. the phase of **concrete** thinking of a 7-to-11 year old child. The answer: "God is holy and the world is sinful" reveals the ability of the child to do **abstract** thinking, characteristic of an 11-to-12 year old child.

Goldman's research was limited to the thinking process in children. Of course there is more to children than their mental ability. But Goldman believes that the best research tool available to us in discovering the religious development in children is this method of focussing on the thinking process of children. (I am much indebted for these thoughts about Goldman to Mrs. M. W. Steenmeyer's book entitled **Godsdienstige Opvoeding in deze tijd**, 's Gravenhage: Boekencentrum, 1969, pp. 73-85.)

Goldman's research is valuable and his plea deserves a careful hearing. He pleads for more careful awareness of the child's natural development. We must, as parents and teachers, learn to recognize how a child grows and what he needs at each stage of growing up. This is important for his or her whole development, including the religious development. Children are not "little adults."

The way we seem to learn follows definite steps. The laws of learning are three-fold: (a) the law of readiness; (b) the law of effect; (c) and the law of practice or use. Looking back we often discover that we learned something first of all because we wanted to learn it. We were physically and mentally ready to learn. Having learned it we discovered that is was good to know, we liked it and so the effect was good. This led, naturally, to the third step, we practiced eagerly and used the new learning. These steps produce an experience of learning. (cf. Katherine McLandress Tobey, **The Church plans for Kindergarten children**, Philadelphia: Westminster Press, 1969, pp. 31ff.)

In our instruction it is basic that we adapt the material to meet the needs of the children. Recognizing the learning ability of the children we can present them only those experiences suitable to children. Too often we may be imposing **adult** forms of religious ideas and language which are far beyond the religious readiness of children. The Sunday School material of the Christian Reformed Church, though excellent in many ways, was often weak in recognizing this. Fortunately there is a change and the Sunday School Committee admits this basic weakness. (cf. **Agenda for Synod 1971**, pp. 73-82).

KNOW THE BIBLE

The Bible is an adult book! We have always known this. Children's Bible Story Books have been written throughout the years. And before the printing presses were discovered in the 15th Century, parents told the stories from God's Holy Word in their own way. The Bible, being an adult book, can not be understood by small children. There is very little in it suitable as reading matter for children in the pre-school days, and only some selected parts for children in the early grades. And so we are called upon as adults to face the all-important task of retelling the Bible stories in **children's** language. One can readily understand the profound difficulties in conveying the Biblical message in terms and concepts that **children** can grasp. Hats off to the writers of Bible stories who have succeeded in being true to the Bible and successful in reaching the children.

If Sunday School is to succeed it will be mandatory that the teachers know the Bible. Sunday School should be **child**-centered but also **Bible**-centered.

The Bible- is God's inspired Word. It is the marvellous record of God's search for man. In an exciting and thrilling way we read about God's relentless pursuit. The search culminates in the New Testament. God did not just sent emissaries, ambassadors, prophets or representatives — in Jesus Christ He has come Himself. "For God so loved the world that He gave his only begotten Son that whosoever believes on Him should not perish but have everlasting life." The Bible is, above all, a unique book with a unique message about a unique Person, Jesus Christ. Luther made the point well when he said: "The Bible is the cradle in which Christ lies."

In Sunday School we have the children with us for only one hour. Of this hour there might be only 15 minutes for Bible story time. What Biblical messages should be told? In view of the first point I tried to make, we must select only these stories which can be helpful to the children. As adults we may grasp the meaning of many passages, but will the children? If it is true, as I think it is, that the **central** teaching of the Bible is found in the **Gospels**, should not our focus be on them?

Sunday School in the Christian Reformed Churches is usually limited to children before the age of twelve. (At twelve years of age most churches begin catechism instruction.) For these young children it seems to me we should avoid the cruel wars in the Old Testament. We have to try to understand them as adults, but should our **children** be confronted with them? Is it really possible to explain to them that these wars were unique in the redemptive history of God's people? (cf. J. L. Koole, "Bijbelse bezinning" in **Christendom en Oorlog, Kampen**: J. H. Kok, 1966, pp. 44-67). Furthermore, we should also avoid the blood and gore of Calvary. Small children get frightened and may get night terrors following a too vivid description of Jesus' death. Nor is it wise, I believe, to talk about sin to pre-schoolers. A young child can not grasp abstract ideas and may get the feeling that she or he is a bad person and worthless. How much better to tell the children uplifting stories about God's love! In this connection I am thinking of an article by Joan Barthel in **Life magazine**, April 30, 1971. She relates her experiences in a Roman Catholic Sunday School when she was eleven years old. She recalls her moments of fright:

". . . My heart pounded as I stood in line at the confessional, time after ghastly time. . . . I know that some of the nuns gave me God in gentle, loving terms, because they were gentle, loving women, but somehow the overall message I got, the God who filtered down to me through the rules and texts and intellects that formed me, was a grim one: more mighty than merciful, more wrathful than forgiving, basically scary."

KNOW YOURSELF

A third key to a successful Sunday School is the able teacher who knows herself or himself. What a teacher is matters far more than what he or she **does** or **says**.

A survey was made in a church school to find out what children thought and felt about their teachers. The children ranged from 4 to 16 years of age. Some of their responses were as follows:

> I like my teacher because she smiles . . . is enthusiastic and interesting . . . has a pleasant voice.
>
> I like teachers who have lots of things to talk about . . . who don't beat around the bush in giving answers . . . who are open-minded . . . who make lessons fun and interesting.
>
> I like my teachers because she hugs me . . . because she likes me . . . because she has no pets.
>
> My teacher is my mother away from my mother who helps me with my problems.
>
> I like my teacher because she doesn't yell at me.

Most of these statements refer to personal relationship. The Sunday School child wants to be loved and understood, to be heard and to feel comfortable. Each child wants kindness, fairness and respect. Isn't this what we want as adults too? Yes, but children's needs are often more desperate and urgent. (cf. Pepronia Merjanian, **The Joy of Teaching**, Philadelphia: United Church Press, 1966, pp. 55ff.).

Self-knowledge is quite important for the teacher. What he or she says and does is a reflection of what he or she **is as a person.** The teacher's manners, attitudes, and the way she presents herself, leaves an imprint on the young child. Wordless sermons!

Aristotle taught that there are three ways of influencing people. This old Greek philosopher said that people can be persuaded by (1) appeals to the head or logic; (2) appeals to the heart or emotions; and (3) "the most potent of all the means to persuasion, viz. the **character** of the speaker."

Teachers of Sunday School children do well to do some honest self-appraisal. Children's lives are affected by what teachers do and say and **by what they are.** The Sunday School personnel must reflect the joy of the Christian life and have a deep and profound regard for and sensitivity toward human beings.

In his book **Through Young Eyes** Roy Gesch tells of idol worship in Japan. We are told that all over Japan you can see crude little stone statues. The Japanese say these are figures of Jizo Bosatzu, the children's god. You might find one on a street corner, in a temple, or even in department stores. Boys and girls will go up to the idol and clap their hands to attract its attention. They will bow their heads and pray to it. As an offering they might leave a small stone, especially if they are poor.

The Japanese have a children's god, but he cannot hear or answer prayer; he is nothing but a stone statue.

How different is Jesus. Mothers brought their children to Him and Jesus took them up in His arms and blessed them. Jesus has a big heart for children. (Mark 10:13-16)

Let us do all we can to teach our children in word and deed about this beautiful truth. The God of Christianity is a children's God. He loves boys and girls and it hurts Him very much when anyone of them is hindered from coming to Jesus. Let us face the challenge and lead the children to the Lord of life. Could anything be more important than this?

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* This speech was delivered at the Annual Sunday School Convention in Orillia, Ontario, on June 26, 1971.

FROM THE MAILBAG

WE SHOULD UNITE

Dear Editor,

The issue of the World Council of Churches is being mentioned again within our circles.

A speaker at an A.A.C.S. sponsored meeting recently stated that the National Association of Evangelicals in the United States and the Evangelical Fellowship of Canada disappear from the scene. The World Council of Churches and the C.O.C.U. are more promising since their **structure** is more accurate than that of the Evangelical movements. Indeed, the **structure** of the World Council of Churches is "better" than that of the World Evangelical Fellowship, but what do you do with a "good" structure of a building if the **basis**, the **fundament**, is rotten! If a fundament is rotten, the structure on top of it will collapse. This is why I believe that it is the other way around. The Evangelical movements for unity will grow stronger and the W.C.C. will dwindle, like the National Council of Churches in the United States dwindles. But worst of all, the World Council will become more and more a tool in the hands of the Communists. Revolutionaries are being financially supported by the W.C.C. already, Israel and the United States are being condemned for their battle against communist infiltration everywhere, and recently I read the following news item in "The Alliance Witness": "World Council to aid deserters: The World Council of Churches has appealed for $210,000 to help provide food, clothing and counseling for the 50,000-60,000 American deserters and draft resisters living in Canada". I know that the Bible says that we have to feed our enemies, but I am quite sure that the W.C.C. doesn't consider deserters and communists its enemies. Here around Terrace are several of these draft-dodger colonies, so I know what I am writing about. And since I work in the Post Office I can witness that a stream of hippie papers and communist magazines finds its way to these colonies.

I must tell you something about myself. Do not take it as boasting, please. To the contrary. Just like Saul on the Damascus Road I am ashamed of myself. Actually I am the man that started the ecumenical movement within the Gereformeerde Kerken in the Netherlands. A paper published by "Het Gereformeerd Studieverband voor Oecumenische Vragen" and written by Dr. Richters confirms the truth of this confession. Shortly after World War II, I was captivated by the "doorbraak" movement, not only political, but denominational as well. I started publishing a little magazine promoting the World Council of Churches. Several members of the Gereformeerde Kerken responded favorably, among them a number of ministers of the Gospel. Wind and waves were supporting us, so I gave this small movement a name: "Oecumenische Actie". It was a real revolutionary thing to do in those years. I discussed my ideas with my local minister Ds. J. C. Brussaard. This beloved pastor had a warm heart for unity, so he gave me lots of good advise. It did not take long before we had our regular meetings at the Mission Centre in Baarn. Several missionaries were "all" in favour. When the organization grew I moved to the back row so that other more capable men could lead the movement in safe tracks. The name of the "Actie" changed more wisely to "Gereformeerd Studieverband voor Oecumenische Vragen". Dr. Visser 't Hooft, Secretary of the World Council of Churches, came to Baarn to speak for us. Even men like Dr. Zuidema supported our cause during these early years of "openness". We sensed a return to the Bible on all sides. When we heard the word "doorbraak" we thought of the "doorbraak" of the Kingdom of God!

When in 1948 the first international Congress of the World Council of Churches was held in the Nieuwe Kerk of Amsterdam, then I was there too. What a thrill to see these christians from various countries. Was I dreaming or was the New Jerusalem already right here? I could shed tears of joy. "The first stone laid". Indeed. Isn't that first stone Jesus himself? Now were we going to get one truly Biblical and Evangelical World Church! Now were we going to be a real witness to the world! Now were we going to win the whole world for Christ! The Kingdom will be here! And this is the "doorbraak" of that Kingdom!

Years went by and something happened to the World Council. I did not notice it. Dr. Zuidema saw it and left the "Gereformeerd Studieverband voor Oecumenische Vragen". I was happy with the writings by Thys Booy and the book "Gereformeerden Waarheen?" by a Mr. Bouman of Amsterdam. Now I was going to witness for Christ **outside** the stale Christian organizations! I joined the Socialistic Party, Youth Organization, Trade Union. I knew all the words of the Socialistic songs by heart. And I meant what I sung! Soon I found myself in secret communistic cell-organizations. In attics we met by candle light. Already then my friends had long hair and ragged clothes. Most of them were of a fine middle class background. Nothing new under the sun.

Then I got interested in a group of young dedicated Jewish Christians, "Hadderech". This was something new for me. Interesting thought: **Jewish** Christians! I started attending their conferences, outings and campings. These Jewish Young People made me think. I heard the word "Sjalom" for the first time and got the meaning. God gave me one of the Jewish girls for a wife. She still is the finest Christian I ever met in my life. She was "Orthodox Hervormd". We got married in the Hervormde Kerk. A Ds. Troelstra had the sermon: "Accept each other like Christ accepted you". Hervormd-Gereformeerd, Jewish-Gentile, Black-White. This was really **my** text! A wonderful sermon. A full-gospel sermon. We have been members of the Hervormde Kerk several years. The churches were "empty", but the Gospel was really preached here and there. There were still the 7,000 that did not worship the god of science. After our emigration to Canada we joined the Christian Reformed Church. Why not? Our first minister, the Rev. Rientjes, came fresh from the Reformed Church of America so there must be some reason to be Christian Reformed! The reason for Rientjes was: the School with the Bible! And believe it or not: for us too. We had arrived in the land of the "doorbraak". In Canada: **no** Christian organizations. Doorbraak. We started asking ourselves the question: Is **this** what we wanted in Holland? No Christian organizations? Where was the Kingdom? Oh, my dear, we started missing the rejected Christian organizations so badly. In Duncan I was one of the first members to help start a Christian School. But my love for the World Council of Churches was still unbroken and un-changed. I started doing the same thing as in Holland: I spent hundreds of dollars for pamphlets and stamps promoting the World Council of Churches within the Christian Reformed Church. I was successful to get some "letters to the editor" published in the small paper "Calvinist-Contact". Rev. De Koekkoek disagreed with me (he was in charge of the paper at that time I think), but Rev. Gritter printed some wise and friendly words for me. He was a man of peace.

Several people and some ministers of the Christian Reformed Church wrote me favorably. Yes, the issue of the World Council of Churches was overdue within our Church. "We moeten niet zo steil Gereformeerd meer zijn," a minister told me. Background? The missionfields! Same as in Holland. You know, they feel so strongly the damage which is being done for the furtherance of the Gospel by the division of the Church of Jesus Christ. How to proclaim the Gospel with a divided Church behind you? The same difficulty is felt by the ministers who serve among students, sailors, etc. Can you blame them for being in favour of the World Council of Churches?

But God went a different way with me. I always hated sectarianism and splintergroups. Indeed, this is a terrible sin. But my eyes were opened for the faithfulness of so many Evangelical Churches in our New Land. I learned to appreciate them more and more. The members became more and more my brethren in Christ. I recognized the Church of Jesus Christ, the **one** Church, the **true** Church, in their meetings. Should I stay away where Jesus himself is present?

When the World Council of Churches drifted more and more to the left, much to my regret, and acted more and more as a tool in the hands of the communists, then I felt home more and more with my fellow Evangelicals. Today I strongly belief that we have to direct our ecumenical activity towards our Evangelical brethren: the Baptists, the Mennonites, the Pentecostals, Evangelical Free Church, the Christian and Missionary Alliance, etc. Personally I am convinced Reformed. But we shouldn't be afraid of so-called Arminianism. Even in Arminianism is a left and a right wing. I believe, the Canons of Dort condemn only the left wing, the Remonstrants. With the Mennonites we have so much in common. They are the ones that were driven out of our home country Holland, and I think the time has come that we should apologize. They remained more faithful to the Word of God then many Calvinists who landed in "New Theology" and "Liberalism". Many firsts will be last and many lasts will be first. God has different standards to go by. It is not hard to discern **where** the Church of God really is. As Reformed and Evangelical Presbyterian Churches we should unite in the **first** place, but we may not exclude the just mentioned other Evangelical Churches. A **fundament** (basis) is more important than a **structure**. Let us keep that in mind.

Bill Homburg.

DID YOU KNOW?

— Daylight saving time was invented in Canada.

— The windiest place in Canada is not the corner of Portage and Main in Winnipeg, but Cape Hopes Advance in Northern Quebec.

— Despite talk of "April showers", April is not the rainiest month in Canada — in fact, in most parts it is one of the least rainy.

— The most northerly weather station in Canada is at Alert on Ellesmere Island, 600 miles from the North Pole.

— One hundred years ago grammar schools were required by order to take daily weather observations.

— Despite the old saying, the fact is that it is never too cold to snow.

— Tornadoes do occur in Canada. Regina suffered severe damage from one in 1912, and Sarnia was heavily hit in 1957.

— The highest weather reporting station in Canada is Hailstone Butte, Alberta at an elevation of 7,785 feet above sea level.

— Canada has two modern ships which maintain a regular weather reporting program 600 miles west of the British Columbia coast.

Pastoral Counselling

LITTLE IRRITATIONS

By Rev. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

I would like to talk with you about the little things that irritate. Have you ever gotten the impression from a friend, or an acquaintance, or a relative, who seems to give the impression that his family is like a well oiled machine; that everything runs smoothly or that things are well-nigh perfect. Now some people seem to have a need to get others to believe this; but it is safe to say that that kind of relationship is well near impossible. No matter how basically sound a family may be, no matter how good the relationships are, there are going to be moments of misunderstanding, there are going to be things that irritate other members of the family. The mere fact of living together as closely as family members do, is certain to bring about the fact that we get on each other's nerves. Misunderstandings and irritations need not be centered around big things. It is often the little things that are more irritating and upsetting than those that matter most, or that most people would consider to be major. We tend to be impatient, because other people are a bit inconsiderate, or their actions are not always rational; or they do not show the kind of breeding that we would like to see in the other members of the family.

I would like to think with you about some of these little things and I am sure that you could add other things to this list, because some of these may apply to your family and some may not. I am thinking here particularly of the relationship between parents and between parents and children and children and parents. Now just who is to blame for these kind of irritations is not so important at present. Let us look at a few of them. There is one, I imagine, which is common in most homes, that is bathroom habits. Do you feel that some folks in your family are unreasonable when they complain when you leave a ring in the bathtub after you have taken a bath or in the wash basin? Or after the children have washed themselves, the towels are lying on the floor or they hang on a rack in a manner which is not exactly the way we like to have them; or, the bath mat may be in an odd position. After all, we know that somebody else will be using the bathroom and this is one of the reasons why this leads to a good deal of gripes. I have noticed that in some of the family retreats that I have lead that one thing that seems so irritating is the use of toothpaste. If you belong to the school of thought, that believes that a toothpaste tube should be neatly squeezed at the bottom and then you find that there are members of the family, either your wife, or your husband, or the children, who grasp the tube firmly in the middle and push that way so that the tube looks like a hopeless mess when they are through with it; this is one of the things that often cause irritations and somehow or other it seems as though a little thing like a tube of toothpaste could hardly cause that kind of irritation, but it does. Now it is true that some people are awfully careless. On the other hand, I think that as parents we have a tendency, particularly in America, that we want things neat and clean. We go to a restroom in a restaurant or in a filling station, we expect to find that the restroom is kept neat and clean. And, so if members of the family seem to misuse this privilege, it is not so surprising that this becomes a rather big issue even though it is basically a very minor irritation.

Clothing also can become a source of irritation. The junior members of the family will throw their clothes on the floor or on the back of a chair or have them piled on the bed, depending on which piece of furniture is closest at hand. And when you ask them about this, or when mother begins to tell them, now you've got to have good habits, you've got to keep your room neat, it becomes often a source of irritation. The idea that a mother is going to pick up the clothes for them, gradually reaches the point where mother gets tired of this and when she becomes irritated day after day the same thing developes. The thing is, of course, that in a matter like this there has to be adjustments. Often parents are inclined to forget that when they were younger they weren't quite so neat either; and there is a tendency to be a bit sloppy about clothing.

Another source of irritation is the fact that in the old days is was said that children should be seen and not heard; and apparently that practice stretched through the early teen years as well. Now most adults would not like to go back to this point of having children seen and not heard, because we realize that this is rather a dangerous thing; but there are times when we would like to go back to this; when the children become so noisy and so talkative that the ordinary conversation in the family has to come to a halt because the children are talking. And then also there is this matter of the young people of today who are taught to be straight-forward and honest; and much more so than was the case in previous generations. Some of us wish we could have been that way when we were young. But at the same time, we cringe a bit at this bluntness of the younger generation; when some of us old foggies hear things that are painful or when people describe us in a way that might not be entirely complimentary, and with little consideration of the other fellow. Now, the idea could be that we would try to encourage our children to be a bit more moderate in the way that they speak; but this is the kind of generation in which we are living; the tendency to be blunt with each other.

Another source of irritation is the telephone. The way the Alexander Graham Bell's invention is often used in American homes can lead to a lot of exasperations. The fact is that many children and young people tend to monopolize the phone. They will talk for long periods of time. They will do their homework by the phone. Or, they will even lay down the receiver and do something else, and then come back and carry on the conversation. Now we have to be a bit fair. There is a little question that such extended conversations may have a good side to it, the fact they have their friends, and keep up their social life; but on the other hand, it becomes rather annoying when you try to call home and you find that the phone is constantly busy; or when dad or mother want to make a telephone call, and the phone just isn't available. This too, can form a real bit of irritation in a family.

These are enough illustrations to show what I am talking about. There is an underlying principle that is involved here. I do not think that children purposely go out of their way to irritate their parents; or that the husband purposely tries to irritate his wife. But there are these kind of irritations and they stem out of our own background, about our feelings about ourselves, and our feelings about others; because in this way we show what kind of people we are. The person who leaves the bathroom or their own bedroom in a mess, show that they are not particularly concerned about cleanliness or orderliness; but that they are developing very sloppy habits. Or the one who uses the telephone so that no one else can use it. It is simply hogging things for himself, which are not rightfully his. The whole matter then is this, "How well do we adapt to these little irritations in the family? What do we do about them? Is it the matter of setting up certain regulations and rules, that the child may only use the telephone for five minutes or for ten minutes?" I don't like that kind of regimentation, I don't think it is good, and I don't think it really solves the problems. I think it is rather a problem of developing a sense of consideration and understanding between the members of the family. If you have only one telephone that you can use, you've got to share it with others. The bathroom is a place that has to be shared with others and I think this shows the spirit, the Christian spirit, that ought to be present in the home; that we treat each other with genuine Christian consideration; not in anger, not in revenge, not with a lot of rules and regulations, but just taking each other into consideration, in a Christian way. I feel that this is the way that life moves in its smoothest way.

THOUGHT FOR TODAY: It is strange how the trivial irritations of life cease to be irritating when you escape from yourself and are lost in the wonder of God.

AANTREKKINGSKRACHT

Ons artikel "Kleding Maakt De Man" (C.C. van 12/19 aug.) heeft enige reacties opgeroepen. Dat was eigenlijk ook wel te verwachten. Zo schrijft een lezeres: "Op een Zondagmorgen zouden wij naar de kerk. I had niet zoveel zin om te gaan, was laat en het was me eigenlijk teveel om mijn mooiste jurk aan te trekken. Moeder keek me aan en zei: 'Moet jij zo mee?' Ik zei: 'Waarom niet? Het zit 'm niet in mijn jurk. Ik kan evengoed luisteren in deze jurk'." De correspondente gaat daar nog even op door. Haar moeder antwoordde, dat wij voor God de mooiste kleren aan moeten doen. Dat zag zij zelf toen ook in. En dan gaat de brief verder met er op te wijzen, dat als wij naar de kerk gaan, wij eigenlijk naar God gaan en daarom kleden wij ons daarnaar. Onze lezeres wil eigenlijk zeggen, dat zij het niet eens met het artikel is, maar het blijkt dat zij dat eigenlijk wel is. Want als wij 's avonds naar bed gaan of, zoals wij vroeger wel zeiden, "in de binnenkamer" gaan, dan kleden wij ons daarvoor niet speciaal aan. Daarom heeft dat kleden voor de kerkgang eigenlijk niet veel te maken met de ontmoeting met God. Toen zij jong was en haar mooie jurk niet wilde aantrekken, was dat niet omdat zij zich niet wilde kleden voor God, maar omdat zij er geen zin in had God te ontmoeten. En dat is precies wat wij in ons artikel bedoelden. Als jongelui (of ouderen) naar de kerk gaan om God te ontmoeten, dan valt de klemtoon van de kleding af. Want dat kleden doen wij eigenlijk voor elkaar. Wij willen netjes voor de dag komen, maar het heeft met de echte ontmoeting met God weinig te maken. Maar als jonge of oude mensen komen met de bedoeling echt, levend contact met God te hebben, dan gaat het niet om het uitwendige (de kleding) maar om het inwendige (het hart).

Een andere briefschrijver heeft de moeite genomen om Zefanja te lezen. Maar toen stuitte hij al direct op hoofdstuk 1 : 8, waar staat: "Ik zal bezoeking doen over allen, die uitheemse kleding dragen." Zie je wel zegt hij, de kleding komt er dus wel op aan. Maar hier zouden wij toch wel even verder met hem willen praten. Die uitheemse kleding wijst juist op een onverschilligheid van het HART. Uitheemse kleding was in de tijd van de profeet een teken van onverschilligheid ten aanzien van wat de HERE in Zijn verbond van Zijn volk verwachtte. In het verband van de tekst duidt die uitheemse kleding op een negatie van het verbond en daar toornt God tegen.

Ja maar, zegt onze correspondent, als onze jongelui een zucht hebben om buitenkerkelijken na te doen, dan zien wij daarin dat de afval tot zelfs op het gebied van de kleding is doorgedrongen. Voor ons is dit nog maar zeer de vraag. Het lijkt ons toe, dat de jongelui veel meer willen komen, zoals ze zijn. Niet om de buitenkerkelijken na te doen, maar om zich te ontdoen van alle schijn en om God te ontmoeten met hun werkelijke leven. Natuurlijk, er is onderscheid. De een zal andere motieven hebben dan de ander. Maar het ging er ons om, dat wij als ouderen voorzichtig moeten zijn met ons oordeel. Wij doen verschillende dingen, vooral ook in onze eredienst, waarvan wij de betekenis niet eens kennen. Als u de moeite zou nemen om te vragen waarom wij de kerkdienst hebben, zoals wij die hebben, dan zou u verstelt staan van de onkunde, die onder ons leeft. Daar verzetten de jongelui zich tegen. Die willen maar niet blindelings volgen, die willen weten wat zij doen, vooral als het om de dienst van God gaat.

Er is gevraagd tot wie wij ons gericht hebben in ons artikel. Het artikel was in het Nederlands en daarom hadden wij niet in de eerste plaats de jongeren, maar de ouderen in gedachten. Wat wij bedoelden, is dat wij toch vooral echt, gemeend, doordacht onze dienst aan God (kerkdiensten inbegrepen) zouden oefenen. Wij lopen gevaar in een sleur te vervallen en wij worden ongerust als de jongeren die sleur niet over willen nemen. Maar voor zulk een ongerustheid is geen plaats. Wat de jongeren willen zien in de ouderen is de echtheid van hun geloof, de warmte van hun liefde, de ongeveinsde verbondenheid aan de Here, het stellige vertrouwen in de toekomst, het reikhalzend uitzien naar de terugkeer van Jezus. En een rotsvast vertrouwen in Gods Verbondsbeloften.

Een kerk die dit alles uit ervaring kent, stoot haar jongeren niet af, maar trekt hen aan.

D.F.

Beelden van en uit NEDERLAND

•

Vele perikelen, meest van financiele aard

Er zou aanleiding bestaan om ditmaal niet van "Beelden van en uit Nederland" te spreken, maar van beelden uit Europa, wil men: van de wereld.

Immers, Nixon's geweldige koerswijziging ten opzichte van goud en dollar heeft heel wat deining veroorzaakt. Japan was in rep en roer, meer tengevolge van de voorgenomen invoerheffing van 10 procent dan de verhouding dollar-yen; de E.E.G. bleek niet vuurvast te zijn gezien het verschil in opvatting tussen West-Duitsland (en Nederland) en Frankrijk. De eerste met een zwevende munt, Marianna stokstijf vasthoudend aan de bestaande koers tot het goud.

Nu is Uncle Sam's houding wel een beetje vreemd. In feite devalueert de dollar, maar noemt het anders en zegt, laten de Europese landen hun munt maar opwaarderen. In de praktijk schijnt het nogal mee te vallen. De dollar zakte van ruim f 3.60 naar f 3.44. De Amerikaanse toeristen hadden in de eerste dagen na de Amerikaanse beslissingen wat moeilijkheden, maar kunnen nu weer naar hartelust vreemde valuta inwisselen, al krijgen ze iets minder dan voorheen. Er is ook een tijd geweest, dat de Amerikaanse dollar slechts f 1.80 waard was. Vanouds was de koers ± $2.50 en men heeft soms de indruk, dat de na-oorlogse vaststelling een ietwat kunstmatig karakter droeg.

Uiteraard geeft eenzijdige verandering moeilijkheden. Zo valt, wat ons land betreft, ongeveer 75 procent van onze uitvoer naar de Verenigde Staten onder de 10 procent invoerheffing, wat remmend zal werken op onze export. Globaal gezien is die export slechts een gering percentage van onze totale handelsbeweging. Waar wij reeds een ongunstige handelsbalans met Amerika hebben, zal een vermindering van de uitvoer naar dit land het evenwicht nog meer verstoren.

De Canadese dollar ging eveneens iets in waarde terug, maar minder dan de Amerikaanse.

Erger dan de financiële gevolgen is de onzekerheid die geschapen is. Parijs wil, niet enkel uit monetaire overwegingen, een scherp standpunt tegenover Washington innemen, de andere E.E.G.-landen zijn daarop niet gesteld. Inzonderheid Duitsland niet, dat gezien de overeenkomst van de ambassadeurs van de grote vier over Berlijn en de verhouding West-Oost, geen enkele behoefte heeft om de Amerikanen van zich te vervreemden.

De Benelux, die gezamenlijk een zwevende koers aanhouden met een onderlinge vaste pariteit, dreigen wel in moeilijkheden te komen, omdat de vraag naar guldens veel groter is dan naar Belgische franken, wat extra verliezen voor Nederland meebrengt.

In de eerste weken van september vindt dan ook een druk internationaal verkeer plaats. Door de ministers van financiën van de zes en ook door de financiële experts van de club van 10 "rijke landen", waartoe ook de V.S. en Canada behoren.

Opnieuw zal gepoogd worden, dat de E.E.G.-landen een gelijkluidend standpunt zullen innemen, maar de klanken, die de Franse minister van financiën liet horen, waren niet moedgevend.

Het zou niet minder dan een ramp zijn, als uit het eenzijdig optreden van het Amerikaanse goevernement een handelsoorlog zou optreden. Tegenover de juichkreten van Wall Street staan de dagelijks teruglopende koersen van de Europese beurzen.

Het is te hopen dat het niet touwtrekken wordt tussen de verschillende landen afzonderlijk, maar dat een vruchtbaar overleg het internationaal vertrouwen herstelt.

* * *

Naast de internationale moeilijkheden kampt het nieuwe Nederlandse Kabinet met budgetaire perikelen. De erfenis van het ministerie-De Jong is op dit terrein een tegenvaller. Een tekort van f 3,7 miljard inplaats van de geraamde f 2 miljard. De rijksbegroting 1972 staat er al evenmin rooskleurig voor. Al zullen we op 21 september pas de juiste cijfers te weten komen, er zijn nu al geruchten van een tekort van circa drie miljard gulden. De minister-president en de minister van financiën voelen daar natuurlijk niets voor en trachten hun mede-ministers tot bezuiniging aan te sporen. Maar het aanhalen van de buikriem alleen redt het niet en dus zal het Nederlandse volk niet ontkomen aan verzwaring van de lasten — accijnsverhoging op frisdranken, op benzine, verhoging van belasting met 5%. We weten al niet beter.

De Overheid, die inflatie wil bestrijden, is niet consequent als zij optreedt als ondernemer van monopolie-bedrijven. Zo moeten de post- en telefoontarieven weer omhoog (en dat via minister Dress, die acht zetels won omdat hij bezuiniging voorop stelde), ondanks het feit dat het totale bedrijf nog steeds belangrijke winsten maakt. Op de post wordt toegelegd en bij steeds minder goede service moet Sijmen steeds meer betalen. Blijkbaar moet een minister, die tegen hoge ambtenaren het non possumus laat horen, nog geboren worden.

* * *

Het officieel bezoek dat Koningin Juliana en prins Bernhard aan Indonesië brachten is in elk opzicht een succes gebleken. Indonesisch president Soeharto sprak van een historische gebeurtenis en dat was het inderdaad. De bevolking van Java heeft het Koninklijk paar op een geestdriftige wijze ontvangen. De oude banden tussen Nederland en Indonesië, hoezeer ook verstoord door Soekarno's regiem, spraken nu toch heel duidelijk.

Dit bezoek was zowel een afsluiting als een nieuw begin. Wij hopen dat de Canadese pers en t.v. ook een en ander van deze tiendaagse zegetocht heeft vermeld en laten zien. Het zal de oud-Nederlanders een intense vreugde hebben verschaft en ook bij de Canadezen, die Juliana zo goed kennen, gevoelens van sympathie hebben opgewekt.

De wijze waarop Nederlands-Indië eigen souvereiniteit verkreeg was allesbehalve gelukkig. Nieuw-Guinea bleef een ongewenste twistappel. Oud-minister Luns heeft voor de t.v. verklaard, dat een in Genève in 1955 gehouden conferentie om tot een vreedzame oplossing te komen moest mislukken, omdat Soekarno een voorwendsel diende te hebben. Toenmalige Indonesische vertegenwoordigers spraken dit tegen en Nederlanders, vooral links georiënteerden, zouden geen Nederlanders zijn als zij de eigen bewindsman niet afvielen.

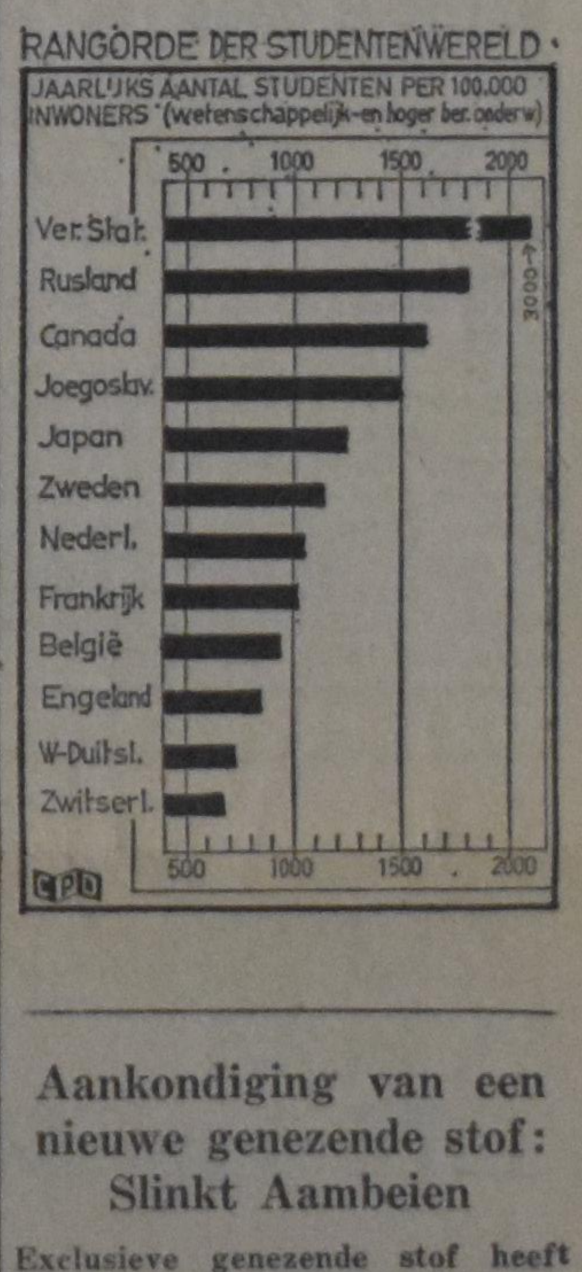
In Rotterdam heeft de socialistische burgemeester en zijn uit meerderheid geestverwanten bestaande college van wethouders de grootste herrie met de P.v.d.A.-raadsfractie, waarin nieuw-linksers een rol spelen.

In de Ned. Herv. Kerk is grote ontevredenheid gewekt door een door "Kerk en Wereld" opgezette "Kosmokomplot", een z.g. demonstratie voor de vrede, in werkelijkheid een links buitenparlementaire en ondemocratische actie, waarbij alleen de leiders van de linkse groepen als inleiders waren uitgenodigd. De Hervormde Kerk doolt steeds verder weg op politieke- en maatschappelijke dwaalwegen.

Geen wonder dat de voorzitter van de Synode der Geref. Kerken, dr. A. Kruyswijk, nog geen fusie tussen de beide kerken in het verschiet zag.

Wat niet verhinderd een steeds sterkere plaatselijke toenadering en samenwerking. Maar dan ook puur plaatselijk, waar de Herv. Kerk als orthodox bekend staat.

Cn.



ONS BIDDEN

③

Het Gemeentegebed

Ten slotte willen we nu nog wat aandacht vragen voor ons gemeentegebed. Naast ons persoonlijk gebed en ons gezinsgebed neemt ook het gemeentegebed een voorname plaats in.

Wanneer de vergaderingen der gemeente gehouden worden, dan is de gemeente van Jezus Christus vergaderd. En dat is maar niet een vergadering van allerlei mensen bijeen van wie sommigen als gelovigen mogen worden gezien en anderen voor ongelovigen moeten worden gehouden. Of een vergadering waarvan we geheel in het midden laten of zijn gelovigen of ongelovigen zijn. Neen, het is de samenkomst van de gemeente van Jezus Christus, de gemeente Gods. Daaraan moeten we ten volle vasthouden. Petrus zegt in zijn eerste zendbrief: maar gij zijt een uitverkoren geslacht, een koninklijk priesterdom, een heilig volk, een verkregen volk.

En in die vergaderingen wordt door dat volk bij monde van de predikant of ouderling gemeenschappelijk gebeden.

Dat gebed is van grote betekenis, wat wij ons goed bewust moeten zijn. Want dat is maar niet een gebed van een predikant waar wij al of niet naar luisteren. Wij mogen dat gebed maar niet over ons heen laten gaan. Het is een eerste vereiste, dat wij goed luisteren. Maar ook dat is niet voldoende. Misschien luisteren we wel zo goed, dat we precies weten wat er gebeden is, zonder dat wij ook maar één ogenblik meegebeden hebben.

Neen, wij moeten meebidden, zodat het weergeeft wat wij van de Here vragen. Met minder mogen wij niet tevreden zijn. Wij moeten ons oefenen, ook in het gemeentegebed, want door oefening zullen we ook beter meebidden en dan krijgt het gemeentegebed groter waarde.

Er zijn nog maar al te veel mensen in de kerk, die de preek 't een en 't al van de samenkomsten der gemeente vinden. Daar komt het op aan, en het gebed en het zingen, nu ja, het kan niet gemist worden, maar dat is toch alles maar iets bijkomstigs.

Natuurlijk is het goed op de bediening van het Woord de nadruk te leggen. Maar bij de eredienst behoort ook het gebed en het zingen, dat we niet van minder belang moeten houden. Want de eredienst moet ook aanbidding zijn van God.

Dat kost inspanning van onze geest. Daarom moet het gebed niet te lang zijn, geen veelheid van woorden. Die in het gebed voorgaat moet ook waarlijk **bidden**, dat is, tot God spreken en geen dingen zeggen, die voor de gemeente zijn en eigenlijk in de preek thuis horen.

Maar daarom wil het niet zeggen dat het altijd kort kan wezen. Er is voor zoveel te bidden.

Maar er kan ook aanleiding zijn om bijzondere dingen in het gebed te gedenken. Er kan door de leden der gemeente aanleiding zijn om de dankzagging der gemeente, maar ook de voorbede te vragen. Te vragen? Ja, we moeten om de voorbede der gemeente vragen.

Want uit die aanvrage blijkt in de eerste plaats, dat er behoefte bestaat, dat de gemeente met en voor een lid der gemeente bidt of dankt. En bovendien, dan kan nooit de gedachte opkomen: aan die denkt de domine wel, maar mij vergeet hij natuurlijk. Ik ben zeker niet in tel.

We moeten niet vergeten, dat het voor een predikant niet zo gemakkelijk is. Bij een grote gemeente is het zelfs onmogelijk te weten wat er in de levens van de afzonderlijke gemeenteleden gebeurt, dat in het gebed der gemeente gebracht kan worden. Daarom is dan ook zulk een aanvrage noodzakelijk.

Zulk een aanvrage moet niet betreffen dingen van minder gewicht, maar belangrijke gebeurtenissen. De predikant, of feitelijk de kerkeraad heeft te bepalen of zulk een aanvrage voor inwilliging vatbaar is. Daarom moeten we die aanvrage niet overdrijven, maar toch ook niet schromen om de dankzegging of voorbede te vragen.

Ons gebed moet ook zijn in de verwachting van verhoring. Het gebed des rechtvaardigen vermag veel, zegt Jacobus ons in zijn zendbrief. Van één rechtvaardige, hoeveel te meer dan het gebed van de vergadering der rechtvaardigen.

God heeft beloofd, dat Hij het gebed van Zijn volk verhoren zal. De catechismus leert ons: "dat wij deze vaste grond hebben, dat Hij ons gebed, niettegenstaande wij zulks onwaardig zijn, om des Heren Christus wil zekerlijk wil verhoren, gelijk Hij ons in Zijn Woord ook dikwijls beloofd heeft."

Het mag bij ons niet zijn zoals in de gemeente van Jeruzalem. Toen Petrus gevangen zat, werd voortdurend door de gemeente om zijn bevrijding gebeden. En toen dat gebed op wonderdadige wijze verhoord werd en Petrus kwam aan de deur waar de gemeente vergaderd was en aanklopte, geloofden ze het niet, ze konden het niet geloven.

Ze zeiden tot het dienstmeisje: gij raast, of, gij spreekt wartaal. Ze geloofden zelfs niet in de mogelijkheid van gebedsverhoring.

Zo mag het bij ons niet zijn. God is nog een Hoorder en Verhoorder der gebeden, al bepaalt Hij de tijd en wijze waarop Hij verhoort.

Voor ongeloof en kleingeloof zijn de hinderpalen onoverkomelijk. Maar het geloof kan nooit te veel verwachten.

Laat daarom ook ons gemeentegebed nooit sleur of gewoonte worden, maar een waarachtig gebed, waarin wij als gemeente van Jezus Christus gemeenschap oefenen met onze Vader Die in de hemelen is.

Chilliwack, B.C. H. Prins.

Plaats Uw advertenties

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in C.C.; het blad

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dat men leest!

WANNEER ZAL 'T ZIJN?

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In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijk vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

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(Adv.)

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OM HET EVANGELIE

"IN DE RECHTE STRAAT"
Red. ds. H. J. Hegger.
June 1971.

Prijs f 1.90 (bij meerdere exemplaren reductie).

Dit speciale nummer van het bekende blad van ds. Hegger werd ons toegezonden ter bespreking in ons blad. Het is in zijn geheel gewijd aan "de kwestie van het plaatsbekledend lijden en sterven van Christus en aan de ontkenning daarvan door de r.k. "Nieuwe Katechismus" en door dr. H. Wiersinga in zijn dissertatie over de verzoening."

Het mag als bekend worden verondersteld, dat het proefschrift van de jonge Wiersinga, verdedigd onder prof. Berkouwer aan de V.U., in Nederland vrij veel stof heeft doen opwaaien. O.a. prof. Polman wijdde er een aantal artikelen aan in het Gereformeerd Weekblad en hij wees de grondtendenz van dit boek onvoorwaardelijk af. Niemand heeft echter zo doordringend alarm geblazen en zo indringend de vrijzinnige strekking van dit proefschrift aan de kaak gesteld als nu is gebeurd door ds. Hegger; niemand was er ook beter voor gekwalificeerd, omdat deze vroegere R.K. priester na een zware worsteling de R.K. kerk verlaten had, met haar leer van de verdienstelijkheid van de goede werken, om nu te ontdekken, dat deze leer op een subtiele wijze opnieuw in een z.g. Gereformeerd proefschrift verdedigd wordt. Dat werd ds. Hegger te machtig, en het eerste wat hij deed in dit nummer van **De Rechte Straat** was, de opmerkelijke overeenkomst signaleren tussen de door dr. Wiersinga voorgestane gevoelens en die van de nieuwe R.K. Katechismus. In twee kolommen zet hij uitspraken van deze Katechismus en van het boek van dr. W. naast elkaar, en men moet al stekeblind zijn om niet getroffen te worden door de frappante overeenkomst.

De konklusie van ds. Hegger is scherp maar juist: "Niet de R.K. kerk is de richting opgegaan van de bijbelse en reformatorische leer, maar dr. Wiersinga heeft de leer van de rechtvaardiging om niet, door het geloof alleen, verlaten en ingeruild voor de R.K. leer van de zaligheid door de werken, met name van het berouw."

Wat is de leer van ds. Wiersinga? Hij tast de reformatorische, Schriftuurlijke leer van de voldoening voor onze zonden door het bloed van Christus, die aan het kruis onze plaats innam, in de hartader aan, door te stellen dat God vergeeft zonder genoegdoening te vragen, en dat wij door ons berouw vrede krijgen met God. Deze leer wordt door ds. Hegger een aantasting van het Evangelie genoemd, en hij schrijft daarover onder meer het volgende: "Wiersinga wil deze nieuwe theorie ingang doen vinden, omdat aldus meer nadruk wordt gelegd op een werkelijke vernieuwing des levens in navolging van het voorbeeld van Christus. Hij noemt Christus dan ook niet een Hogepriester die Zichzelf aan het kruis offerde voor de voldoening van onze schuld, maar een martelaar die trouw bleef aan zijn zending en aan zijn diepste overtuiging. Maar een van de eerste eisen voor een nieuw leven die Christus gesteld heeft, is de waarachtigheid. Wiersinga heeft met de publikatie van deze dissertatie wel heel erg gezondigd tegen de waarachtigheid. Hij heeft immers zijn handtekening gezet onder de belofte om de Bijbel te verklaren overeenkomstig de belijdenisgeschriften van zijn kerk. Tevens heeft hij bij zijn ambtsaanvaarding beloofd, dat hij een bezwaarschrift zou indienen, indien hij zich niet meer met een of meerdere punten van die belijdenis kon verenigen. Welnu, die belofte heeft hij volkomen geschonden. Ik kan wel alle respekt opbrengen voor mensen die eerlijk een andere overtuiging delen dan ikzelf. Maar ik kan onmogelijk respekt opbrengen voor trouwbrekers, voor mensen die zomaar een plechtig gegeven en persoonlijk ondertekende belofte schenden. En het verbaast mij dat Wiersinga na zulk een openlijke en ergernis gevende zonde meent nog enige zegen van de Here te mogen verwachten op zijn arbeid als predikant."

Dat het ds. Hegger volkomen ernst is met deze woorden, blijkt uit het vervolg van dit nummer van De Rechte Straat, waarin hij de woorden van Paulus in zijn brief aan de Galaten overneemt en schrijft: "Dr Wiersinga, u bent vervloekt." Hij schrijft: "Op de weg die u begaat om onze kerken naar een ander evangelie te brengen — en dat is geen Evangelie — komt u Paulus tegen, die u in het gezicht weerstaat en u toeroept: U bent vervloekt." Ds. Hegger voegt hieraan toe, dat hij geen oordeel wil vellen over het hart van dr. Wiersinga, maar over zijn uitingen in de gemeente des Heren: dr. Wiersinga miskent het puur geschenk van het Lam van God, en daarom wil ds. Hegger met hem ook niet aan het avondmaal zitten.

In het slot van dit nummer stelt ds. Hegger twee vragen aan het adres van prof. Berkouwer. In zijn boek over "Het werk van Christus" bestreed Berkouwer indertijd (in 1953) de dwaling, die nu wordt voorgestaan door zijn leerling. Ds. Hegger vraagt:

"1. Is prof. Berkouwer zelf veranderd? Heeft hij in 1971 aanvaard, wat hij in 1953 zo bewogen afwees?

2. En indien Berkouwer niet veranderd is, hoe kan hij dan ook maar enigszins mee de verantwoordelijkheid dragen voor dit proefschrift? Is je verantwoordelijkheid als gelovige en met name als predikant een heel andere dan je verantwoordelijkheid als professor, als wetenschappelijk theoloog, als opleider van onze toekomstige predikanten?"

Het betoog van ds. Hegger is een zeer bewogen betoog, en hij schrijft zelf dat het hem wel niet in dank zal worden afgenomen. Maar dan voegt hij eraan toe: "Onze kerken dreigen te sterven aan een eindeloos in- en uitgepraat, aan zoete vriendelijkheid en beleefde vormen."

In het begin van de tweede Wereldoorlog schreef Jan Greshof zijn beroemde gedicht:

Ik sla de trom en dreun de
dromers wakker.

En elke strofe van dat gedicht eindigde met de woorden:

**Wordt wakker, want de nood
is groot.**

Het schrijven van ds. Hegger is als het dreunen van een trom en het heeft het voordeel dat men er onmogelijk van zal kunnen zeggen: "O, dat is weer door zo'n conservatief geschreven." Als ds. Hegger conservatief was, was hij nog Rooms. Maar deze man is springlevend en innig-gelovig; en hij wil zich zijn Heiland met al Zijn schatten niet laten ontroven.

We wensen dit moedig geschrift in de handen van velen; laat een ieder die oren heeft om te horen, horen.

Louis Praamsma.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloesdomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
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IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door
CORNELIUS LAMBREGTSE
(Autenrsrecht voorbehouden)

(7)

Zijn opgetogenheid is aanmerkelijk aan het dalen. Hij gaat lekker naar Poete toe, bij de warme kachel. Hij strompelt naar de slee en bukt zich om het touw op te nemen. Maar zijn ene voet zwikt zijwaarts vanwege de grote bonk sneeuw die zich aan zijn klomp gehecht heeft, en hij valt tegen de grond. Hij bezeert zijn arm geduchtig en de tranen springen in zijn ogen. Maar hij wil niet huilen. Geërgerd staat hij op, met het touw in zijn hand. Meteen wankelt hij weer. Instinktief zoekt hij steun aan het touw om zich overeind te houden. Daardoor trekt hij de slee met een vaart naar zich toe, en die botst met een scherpe rand tegen zijn schenen. Nu verliest hij zijn evenwicht. Met een plof smakt hij op de kop van de slee. Die wipt voorover, en daar ligt Fransje languit in de sneeuw. Hij heeft zich lelijk bezeerd en kan de tranen niet langer meer bedwingen. Huilend van pijn en vernedering blijft hij een ogenblik liggen. Zijn zwarte omslagdoek is helemaal wit geworden.

Fransje heeft van zijn vader een flinke dosis drift geërfd. Die is uiteraard nog slechts rudimentair, maar ervaringen zoals deze bevorderen de ontwikkeling grotelijks. Hij heeft het ongemotiveerde idee dat de een of andere onzichtbare macht hem aan het judassen is. Hij rukt zich met geweld overeind en gierend van pijn en woede geeft hij de slee een harde trap. Voor Fransje is wel alles bezield, maar hij weet best dat de slee hem deze laag niet gelegd heeft. Toch moet hij op de een of andere manier zijn opgehoopt verdriet ontlasten. En het helpt inderdaad. Doch niet alleen zijn gemoed, ook zijn klomp wordt ontlast. Daarmee doet Fransje een ontdekking. Hij staakt zijn gehuil en dient de slee ook met de andere voet een harde schop toe. Nu staat hij weer stevig op beide benen en besluit dadelijk naar huis te gaan.

Bij de achterdeur gekomen — een voordeur heeft hun huis niet — overmant het verdriet hem opnieuw. Uit een diepe behoefte aan troost zet hij het opnieuw op een schreeuwen. Trouwens, zijn geschaafde benen en tintelende vingers rechtvaardigen zulk een ontboezeming nog alleszins. Poete opent de deur, en reeds haar verschijning verschaft zoveel troost, dat hij nu pas goed uithalen kan. Ze neemt hem mee in den uze, ontdoet hem van muts, doek, en jasje, en veegt zijn vuile neus en tranen af met een punt van haar schort. Onderwijl spreekt ze kalmerende woorden. Ze wrijft zijn handen met de warme doek die op een der potten op de kachel ligt, om de damp tegen te houden. Dat helpt. De tranen blijven achterwege en het snikken zakt af. Moeder zegt: Jie zû zô es een flienke knecht worren a-je groat bint. Je kunt noe â mie de paeren rien, ae'k ezien! Daarmee heeft ze het pleit gewonnen, en Fransje is bereid om de schaduwzijden daarvan dan maar op de koop toe te nemen.

Maar een ongeluk komt zelden alleen. Fransje's belevenissen vandaag zijn in schrille tegenstelling met de stille, schone vrede van de witte wereld daar buiten. Moeder is weer aan haar werk gegaan. Fransje gaat wat met zijn rommelkist spelen. De lappenpop brengt hem op een idee. Ha, de poppe gaat ook sleetje rijden. Fransje zet hem op een stoof. Er zit wel geen touw aan, maar een slee kun je ook duwen. Hij kan dan meteen de pop met zijn duimen op zijn plaats houden. Hij schuift de stoof in volle vaart over de gladde vloermatten. Zo nu en dan gaat het wel een beetje stroef over de naden, maar dat was buiten ook zo. Voort gaat het, dwars door den uze, langs het kabinet, voorbij Maria en Wantje's bedstee, de spinne, Vader en Poete's bedstee, onderdoor de sleekachel, en dan met een forse draai en zwaai terug onder de tafel. Daar moet hij even uitblazen. Hij zegt tegen de poppe: Jie zû zô es een flienke knecht worren a-je groat bint! en dan tegen zichzelf: Allee, paerd, veruit! Ju!

Daar schrikt het paard van, en met een sprong wil het vanonder de tafel stuiven. Maar die vurigheid komt hem duur te staan. Fransje stoot zijn hoofd ongenadig tegen de onderkant van de tafel, zodat hij met een luide schreeuw voor de stoof op zijn knieën bonst. Weer jammert hij huizenhoog. Ditmaal is het de schuld van de poppe. Hij slingert het ding met een wijde boog door den uze. Het komt achter de kachel terecht, waar de kat zich juist te slapen gelegd heeft.

Verschrikt vliegt het dier op, en met de staart in de hoogte rent ze het gangetje in. Daar gaat ze zich driftig zitten wassen. Maar dan komt Moeder er juist aan. Ze draagt met beide handen de volle kolenbak voor zich uit. Daardoor ziet ze de kat niet en trapt op haar poot. Het beest slaakt een erbarmelijke, rauwe kreet, waarvan Moeder vreselijk verschrikt. Bijna laat ze de kolenbak uit haar handen vallen. Och, stomme katte! roept ze, gaet dan ok uut de wegt! En als ze in den uze komt en Fransje onder de tafel ziet zitten schreeuwen, valt ze driftig uit: Wat zit jie noe wee te brullen!

Fransje geeft luidkeels uitleg, maar Moeder kan er geen woord van verstaan. Ze zet de kolenbak op zijn plaats en komt naar hem toe. Als ze hem vanonder de tafel trekt, ziet ze een grote buil op zijn voorhoofd. Ditmaal brengt de koude scheuteldoek van de tafel verzachting. Moeder zet hem op de bank en krijgt het bijbelse geschiedenisboek voor hem uit het kabinet. Ze weet dat hij dolgraag naar de talrijke plaatjes kijkt. Anders mag hij er nooit in bladeren, maar voor deze keer moet het maar. Oppassen da-je'r niks anelpt, oor! waarschuwt ze. Fransje belooft het graag.

Moeder heeft het boek toevallig opengelegd bij de geschiedenis van Lot in Sodom. Het plaatje vertoont de engelen, die hem aanmanen het goddeloze Sodom te verlaten. Fransje kijkt er lang en aandachtig naar. De engelen beantwoorden geheel aan die van zijn verbeelding. Ze hebben lange witte kleren aan en grote vleugels achter hun schouders. Voorzichtig wendt hij de bladen om op zoek naar nog meer engelen. Ja, hier zijn er nog meer — een heleboel nog wel. Maar hier is wel degelijk een ladder. Er ligt een man onderaan met zijn hoofd op een grote steen. Hij ligt zeker te slapen. En vlak bij hem is het ondereind van de ladder, die hoog en schuin tegen de lucht staat. Daarop wemelt het van engelen. Zie maar, ze hebben vleugels en mooie lange witte kleren. Net lange nachtponnen, maar veel mooier dan die van Maria, die ze van de vrouwe van de hoeve gekregen heeft. Moeder loopt weer achter haar werk aan te draven. Als ze dan uze in komt, zegt Fransje: Poete, ier ei-je wê 'n trap nae de lucht, kiek mae!

Moeder heeft het erg druk, en dus geen tijd om er diep op in te gaan. Ze werpt een vluchtige blik op het plaatje en zegt: O, die trap staet er zô-mae-voe-zô-mae. Die man was zo moeë, en toen goenk'n liggen slaepen, en toen droômden ie van die trap mie aal die engels.

Waerom goenk 'n nie in z'n ledekant slaepen, thuus?

O, die man a stout 'ewist, en toen ist 'n wig'elôpen.

Waerom aat 'n stout ewist, en wat aat 'n edaen?

Moeder zucht. Het gaat weer een van Fransje's eindeloze vragenreeksen worden, en ze heeft beslist geen tijd. Met een blik op de klok zegt ze: Dat za'k je agauw wê es vertellen, oor Fransje. Ik ae noe gin tied. Dan draaft ze weer naar achter.

Fransje zucht eveneens. Hij had zo graag geweten wat die engelen op die ladder kwamen doen bij die stoute man. Wat zou hij toch gedaan hebben? En waarom wilden ze zich nog met hem bemoeien, als hij toch een stoute man was?

Het is middag voor Fransje er erg in heeft. Zijn buil is geslonken tot een ziekelijk gele plek. Hij hoort gekloefer van schoenen en klompen op het stoepje bij de achterdeur en spoedig daarna stappen Vader en anderen naar binnen.

Na het eten rijden de guust weer een poosje sleetje met hem. Ook Bram en Eine doen mee. Naderhand gaan de jongens sneeuwballen gooien. Enkele grote buurjongens en -meiden komen ook naar buiten en het wordt een heel gevecht. Ze hebben de grootste schik. Fransje zou ook wel mee willen doen, maar hij is bang dat dat prikken en steken in zijn vingers weer terugkomen zal. Hij grijpt een paar keer een hand vol sneeuw en probeert ook iemand raak te gooien, maar het tintelen begint al weer, en hij houdt er gauw mee op. Bram zegt: Fransje, gae dae een bitje staen. Bedièmend goaien ze joe ok nog raak. Hij heeft het nauwelijks gezegd of pats! daar vliegt een harde bal vlak in zijn gezicht. Hij weet niet wat hem zo plotseling overkomt. Hij snakt naar adem, en hij voelt hoe een scherpende pijn zich als een heet vuur over zijn gezicht verspreidt. Zijn neus en mond zitten stijfvol sneeuw. Hij schreewt en hoest en klampt zich wild van angst aan Bram vast. Deze hurkt zich bij hem neer en peutert de sneeuw uit mond en neusgaten. Daarna veegt hij met zijn grote rode neusdoek Fransje's gezicht schoon en draagt hem in zijn armen naar achter. Ondertussen tracht hij hem te kalmeren.

Boos is Fransje ditmaal niet. Dit overkwam hem te plotseling en te intens om hem iets anders te doen gewaarworden dan lichamelijke pijn en medelijden met zichzelf. Hij is nog steeds in de greep van de snerpende pijn, tegen de achtergrond van het zoete, veilige gevoel in Bram's armen te zijn.

(Wordt vervolgd)

Deze roman zal binnenkort in boekvorm verschijnen bij Uitgeverij T. Wever in Franeker.

VAN DOMINEES EN GEMEENTEN

(3)

De Eerste Afgescheiden Predikant

Door JOHN DE HAAS

"Toen Scholte Ulrum verliet, wist hij niet anders, dan dat De Cock zich opnieuw tot den Koning en ten overvloede tot de Synodale Commissie zou wenden." Doch na Scholte's vertrek kwam De Cock tot de conclusie, dat Afscheiding onvermijdelijk was geworden. Beroep op de Koning baatte niet, de Synodale Commissie werd door de Reglementen verhinderd, hem te helpen, aangenomen dat zij daartoe gezind zou zijn, en wanneer op 16 januari 1835 de zes maanden van "bedenktijd" om waren, zou hij onherroepelijk zijn afgezet. De kerkeraad van Ulrum en een groot deel der gemeente drongen steeds sterker op scheiding aan. Dit alles samen genomen maakte een einde aan alle aarzeling. Na Scholte's vertrek, op 13 oktober, riep De Cock de kerkeraad samen, en deelde zijn besluit mede om zich van het Hervormd kerkbestuur af te scheiden.

Met grote blijdschap werd dit bericht ontvangen en het besluit genomen om met de voorganger één te blijven. Daarop werd opgesteld de "Acte van Afscheiding of Wederkeering", waarbij de ondertekenaars uitspraken, dat zij "sedert geruimen tijd opgemerkt hebbende het bederf in de Ned. Herv. Kerk, zoowel in de verminking of verloochening van de leer onzer vaderen, gegrond op Gods Woord, als in de verbastering van de bediening der H. Sacramenten, en in het bijna volstrekte verzuim der kerkelijke tucht, welke stukken alle naar onze Geref. belijdenis art. 29 kermerken zijn der ware Kerk . . . uit dit alles tezamen genomen, is het nu meer als duidelijk geworden, dat de Ned. Herv. Kerk niet de ware, maar de valsche Kerk is, weshalve de ondergeteekenden met deze verklaren: dat zij overeenkomstig het ambt aller geloovigen, art. 28, zich afscheiden van degenen, die niet van de Kerk zijn, en dus geen gemeenschap meer willen hebben met de Ned. Herv. Kerk, totdat deze terugkeert tot den waarachtigen dienst des Heeren; en verklaren tevens gemeenschap te willen uitoefenen met alle ware Gereformeerde ledematen, en zich te willen vereenigen met elke op Gods onfeilbaar Woord gegronde vergadering aan wat plaatse God dezelve ook vereenigd heeft."

De Kerkeraad ondertekende de Acte diezelfde avond, terwijl tegen dinsdag 14 oktober de gemeente werd samengeroepen ten huize der wed. Hulshof, waar bijna allen tegenwoordig waren.

De vergadering werd knielend met gebed geopend, waarop de Acte werd voorgelezen en ondertekend door 67 lidmaten, benevens door 63 hoofden van gezinnen, "die geen ledematen (dus doopleden) zijn, maar echter wenschen zich te voegen met de hunnen bij de Gereformeerde gemeente". Zondag 19 oktober zou de prediking geschieden door een der ringpredikanten, Ds. J. v. d. Helm, van Niekerk. Doch daar de kerk propvol was, kon deze de kansel niet bereiken. En toen De Cock, die ook aanwezig was, vroeg wie er moest preken, antwoordde de gemeente als uit één mond: "Ds. de Cock", waarop VanderHelm onverrichterzake vertrok. Daar de politie De Cock de toegang tot de kansel belette, hield hij zijn leerrede, staande in de ouderlingenbank; aan het einde van de dienst werd de Acte van Afscheiding of Wederkeering voorgelezen en daarna de namen van de acht leden, die zich niet hadden afgescheiden, of, zoals het werd genoemd "van de gemeente waren uitgegaan". Des namiddags werd de dienst gehouden in de schuur van de pastorie.

Wij hebben de gehele procedure enigszins uitvoerig weergegeven, om uit de feiten te laten zien, hoe spontaan eigenlijk de Afscheiding heeft plaats gevonden.

Had De Cock reeds allerlei verguizing en moeite moeten verduren voor de Afscheiding een feit was, na die gedenkwaardige 13de oktober begon zijn lijdensgang — en die van zijn gezin — pas goed.

De week daarop werd Ulrum bezet door 150 soldaten, "om er de orde en rust te handhaven". In de pastorie werden er twaalf ingekwartierd, terwijl deze tevens tot wachthuis diende. De dienst op 26 oktober werd verhinderd, men mocht elkander op straat zelfs niet aanspreken. Op 28 november 1834 werd De Cock in hoger beroep veroordeeld tot f 150,00 boete en drie maanden gevangenisstraf voor de gebeurtenissen op 19 oktober.

Het vonnis werd onmiddellijk ten uitvoer gebracht en De Cock bleef tot 24 februari 1835 te Groningen gevangen. Tijdens deze gevangenschap ontving hij het bericht zijner afzetting van het Provinciaal Kerkbestuur, gedateerd 20 januari 1835. Dit bestuur legde er de nadruk op, "dat hij door geen kerkelijk bestuur om zijne gevoelens, maar om zijn verkeerd gedrag was afgezet."

Zijn vrouw onderging thuis allerlei kwellingen van de zijde der soldaten. Daarbij kwam, dat door de kerkelijke gebeurtenissen verschillende familieleden met haar en haar man op gespannen voet kwamen te leven. Enkelen ontzegden hun zelfs het huis. In een der smaadschriften, welke in die dagen verschenen, werd Mevr. De Cock uitgemaakt voor "een Xantippe, Vaders keukenadjudant, een helleveeg, en een stokebrand van een wijf, zooals er zelden van hoogescholen van rederijkers, de oorlogsschepen voor de mannen, en de visch- en groenmarkten voor de vrouwen komen". En tenslotte kreeg zij de aanzegging, dat de pastorie uiterlijk 14 februari 1835 ontruimd moest zijn. Maar al deze beproevingen "droegen voor haar de heerlijke vrucht van inniger gemeenschap met haar Heere en Heiland".

Het was tevergeefs, dat zij om uitstel van de ontruiming der pastorie verzocht, tot haar man weer thuis was. Een ander huis was in Ulrum niet te vinden, zodat een arme weduwe de helft van haar woning, dat was één van haar twee kamers, afstond. De boeken lagen in een hoek opgestapend, terwijl er slaapgelegenheid voor Mevr. De Cock en haar kinderen op zolder was. Doch ook in die ene kamer was het gezin De Cock niet van inkwartiering vrijgesteld, zodat de toestand op de duur onhoudbaar werd. Het bleef echter onmogelijk een woning in Ulrum te vinden, zodat De Cock besloot Ulrum te verlaten en zich te Smilde te vestigen, waar hij, zij het bekrompen, in elk geval woonplaats vond. Node scheidde men van Ulrum, het afscheid viel zo zwaar, dat, toen men al de goederen in het schip gebracht had, men het nog drie dagen liggen liet, op hoop, dat er nog een woning zou gevonden worden. Deze hoop bleek echter ijdel, en 30 april 1835 zeilde het schip weg met De Cocks gezin en inboedel.

Ondertussen had ouderling E. Lindeman te Groningen in de kerkeraadsvergadering van 5 maart 1835 het voorstel gedaan om "de Christelijke Afgescheidene gemeenten uit te noodigen gezamenlijk het tractement en de kosten van vrij wonen voor den verdreven leeraar de Cock bijeen te brengen".

Gevolg hiervan was, dat op een vergadering op 8 april te Groningen waar afgevaardigden van 16 Afgescheidene Gemeenten uit Groningen, Friesland en Drenthe aanwezig waren, besloten werd De Cock gezamenlijk te beroepen op een tractement van f 700.— met vrije woning. Smilde was nu het middelpunt geworden, van waaruit De Cock onvermoeid rondtrok om gemeenten te stichten en het Woord en de Sacramenten te bedienen. Op deze reizen verkeerde hij herhaaldelijk in gevaar en werd meermalen lastig gevallen door overheidsdienaren en het volk. Zo werd hij 21 sept. 1935 te Uithuizen, waar hij die dag de ambten had ingesteld, door een troep volk aangevallen, met een der diakenen tegen de grond en in een doornheg geworpen en afgeranseld. Toen zij eindelijk in huis waren, was De Cock blootshoofd en op slechts één schoen. Vele malen is hij beboet, evenals degenen, die hun huis of schuur ter beschikking stelden voor godsdienstoefeningen der Afgescheidenen, en die als voorlezer optraden of het ambt van ouderling of diaken bekleedden, en van 4 tot 10 juni 1835 bracht hij in de gevangenis te Kampen door, waaruit hij plotseling werd vrijgelaten.

Tot Mei 1837 heeft De Cock in Smilde gewoond. Toen verhuisde hij naar Groningen, daartoe aangezocht door de Prov. Vergadering van Groningen van 21 oktober 1836. Behalve de prediking en het andere ambtelijk werk in de gemeenten werd hem hier in de Prov. Vergadering van 13 maart 1839 ook opgedragen de opleiding van aanstaande predikanten.

Dit was gedurende zijn laatste levensjaren wel een van zijn belangrijkste taken. In totaal heeft hij 30 studenten, waarvan hij er een deel zelf had opgeleid, geëxamineerd. Daarvan zijn er 27 tijdens zijn leven in actieve dienst gekomen. En toen De Cock overleed, had hij nog 35 leerlingen.

In maart 1839 vroeg de gemeente van Groningen onder zijn leiding, in navolging van Ds. Scholte te Utrecht, de "vrijheid" aan, als gevolg waarvan de vervolging een einde nam en De Cock 25 aug. 1839 het nieuwe kerkgebouw der gemeente, een vroegere R.K. Kerk in gebruik mocht nemen (m. Deut. 32:31).

Tegen de herfst van 1841 openbaarde zich bij hem een borstziekte, gepaard met waterzucht, waarvan hij weer herstelde, zodat hij na enige tijd weer kon prediken. In sept. 1842 werd hij echter op de kansel overvallen door een bloedspuwing, aan de gevolgen waarvan hij op maandag 14 november 1842 overleed.

Vrijdag 18 november 1842 werd hij op de Zuiderbegraafplaats ter aarde besteld. Op deze zijn laatste gang moesten zijn familie en vrienden, die de baar volgden, aanhoren, dat een aantal Groningse studenten joelden "Io vivat, io vivat, de vorst trekt uit de stad". Het graf is na de begrafenis nog gedurende een zestal weken des nachts bewaakt door zijn studenten, bevreesd als men was, dat de vijanden zouden trachten het te schenden.

Zoals we zien is De Cock niet oud geworden, slechts even veertig jaar. Maar in dit korte leven heeft God hem willen gebruiken in Zijn dienst. Hij heeft veel verachting en smaad daarvoor moeten verdragen. Nog heden ten dage worden in sommige plaatsen de Gereformeerden nog wel "Koksianen" genoemd. Op hem en op zijn vrouw zijn van toepassing geworden, wat we lezen in Hebreeen 11:36,37, "Anderen hebben hoon en geselslagen verduurd, daarenboven nog boeien en gevangenschap . . . onder ontbering, verdrukking en mishandeling". Zijn vrouw is tot hoge leeftijd gekomen. Enige jaren na De Cock's dood is zij gehuwd met Ds. H. G. Poelman, die eveneens was aangewezen om predikanten op te leiden. Deze overleed in 1854 en sindsdien is zijn weduwe gebleven. Maar zij heeft de groei gezien van de Christelijke Afgescheiden gemeenten en in het jaar dat zij overleed, 1889, werd haar oudste zoon, Helenius, docent aan de Theologische School te Kampen, benoemd tot Ridder in de Orde van de Nederlandse Leeuw.

Mogen wij in de ere, die de regering des lands aan de zoon heeft gegeven, iets zien van een erkenning van gepleegd onrecht aan de vader?

OLIELEIDING MOET HET SUEZKANAAL VERVANGEN IN 1973

In Parijs is een Frans-Arabische "Crédit-Union" opgericht, president is J. F. Mérie. Deze "Union", die over een bedrag van 400 miljoen dollar beschikt, wil komen tot de aanleg van een grote olieleiding in Egypte welke het Suezkanaal kan vervangen. Het Suezkanaal is thans al vier jaar onbruikbaar door de militaire situatie langs dit kanaal en door de gezonken schepen. Maar ook wanneer het kanaal eens weer bevaarbaar zal zijn is het niet geschikt voor olietankers van 250.000 ton. Het geschikt maken van het Suezkanaal voor dergelijke grote tankers zal een bedrag van 850 miljoen dollar gaan kosten, er zijn dus voldoende problemen. Daarom wil de "Union" nu in 1973 een pijpleiding in bedrijf hebben die ca. 1300 miljoen liter olie per week zal transporteren. Egypte zal uit dit olietransport per pijpleiding een jaarlijks bedrag van 84 miljoen dollar ontvangen. De bouw van de olieleiding wordt geschat op 220 miljoen dollar. Het beheer over de leiding komt bij een commissie bestaande uit Egyptenaren, Syriërs, Fransen, Libanezen en mensen uit Saoedi-Arabië. De Egyptische regering heeft reeds toestemming verleend voor de bouw van de olieleiding. De olie komt met tankers uit de Perzische Golf. In Suez wordt de olie in de leiding gepompt en vanuit Alexandrië gaat de olie dan met tankers naar Europa.

NOG MAAR EVEN EN DAN . . . NEDERLANDSE BAZAAR!

De kinderen zijn weer naar school, het extra wassen, strijken, schoonmaken e.d. is achter de rug en nu is de routine er weer in.

Routine — aan één kant wel eens eentonig, maar aan de andere kant schiet er af en toe een vrij uurtje over als de regelmaat er in zit. Op die vrije uurtjes zou de bazaar graag een beroep doen.

Zoals U weet wordt de opbrengst van de bazaar overgedragen aan de Netherlands Centre Charitable Foundation om families van Hollandse afkomst de helpende hand te kunnen reiken als er zich moeilijkheden voordoen.

Nog even en dan gaan de deuren van St. Gabriel's Centre open, waar de bazaar gehouden zal worden. De datum: 23 oktober 1971 van 1 tot 10 p.m. Adres: 672 Sheppard Avenue East in Willowdale.

We verwachten nog meer bezoekers dan de vorige keer (alweer drie jaar geleden) en die kunnen we toch niet teleurstellen. Dit betekent dat we heel veel artikelen voor de verkoop kunnen gebruiken.

Dus: heeft U nog zin wat handenarbeid voor ons te doen, graag!

Wilt U de overvolle boekenkast wat opruimen, de overtollige boeken zijn welkom!

Ziet U in de kast nog wat voor de "white elephant sale" staan, ook dat kunnen we gebruiken.

Ligt Uw "favorite recipe" voor het grijpen om wat voor de "bake sale" te bakken?

Verdere informatie (allen in Toronto): Mevr. Mesritz —447-5002; Mevr. Braaksma — 741-1464; Mevr. Coopman — 244-9867; Mevr. Hoogstraten — 221-6822; Mevr. Bloemink — 449-0632; Mej. de Bok — 445-8034.

Het is nu nog gemakkelijker om met de familie dit jaar naar Nederland te gaan!

De KLM heeft nu een speciaal laag tarief voor jongeren tussen 12 en 26 van $200.* vanaf Montreal, $215.* vanaf Toronto.

Dat kan een aanzienlijke besparing voor U betekenen als U kinderen in die leeftijdsgroep hebt. En kinderen tussen 2 en 12 jaar betalen natuurlijk nog steeds de helft van het tarief voor volwassenen, baby's onder 2 jaar betalen slechts 10%!

Hier is een overzicht van de thans geldende tarieven vanaf Montreal en Toronto:

Toronto *Montreal*

$215.* $200.* economy klasse voor jongeren van 12 tot 26 jaar oud.

$321.** $283.** economy klasse, 29-45 daags retour tarief voor volwassenen.

$377.** $339.** economy klasse, 17-28 daags retour tarief voor volwassenen.

Neem een van de dagelijkse KLM-vluchten op een weekdag (maandag t/m donderdag) vanaf Montreal rechtstreeks naar Amsterdam. Alleen de KLM geeft u keuze uit zoveel vluchten per week.

De KLM heeft, om het U nog gemakkelijker te maken, ook een betalingsregeling, waarvan U desgewenst gebruik kunt maken. U betaalt dan slechts 10% aan en de rest in maandelijkse bedragen.

Kijkt U eens op de kalender welke tijd U goed zou uitkomen voor die lang voorgenomen reis naar Holland.

Er is geen betere tijd dan nu!

Bel of bezoek een reisbureau of een kantoor van de KLM om volledige inlichtingen!

* $10. extra voor alle vluchten binnen een der hoogseizoenen. Deze vallen als volgt: Oostwaarts: 20 juni t/m 25 juli, 15 dec. t/m 4 jan., 23 maart t/m 12 april. Westwaarts: 20 juli t/m 31 aug., 15 dec. t/m 4 jan., 23 maart t/m 12 april.

** Voor elke vlucht op een vrijdag, zaterdag of zondag dient U $15. bij te betalen.
Deze tarieven liggen $65. hoger vanuit Winnipeg, $102. hoger vanuit Calgary/Edmonton en $141. vanuit Vancouver.

KLM

ONE SIDE OF THE COMMON MARKET

by DR. J. H. DERKSEN

When in 1957, six West-European countries made the Treaty of Rome for the formation of a large economic community, they knew very well that it would be no easy matter to solve all problems connected with the agricultural sector. But they did not foresee that, 14 years later, the European ministerial council would still be spending whole days and nights on even the beginnings of a definite solution. Nor that, during one of their meetings, tens of thousands of angry farmers would be violently demonstrating against the plans in Brussels, the Euromarket capital.

Agriculture has always been the greatest difficulty in the scheme of European integration. Whereas industrial products have been moving between the six countries for years without hindrance, agricultural products are still subject to all sorts of restrictions and obstacles. But now the time has come when the matter must be settled, if it is not to upset the whole further development of the Common Market.

Fundamentally, the difficulty lies in differences in the cost of production. In the first place, this differs in the six member countries, as for instance for milk and dairy products. And secondly, there is a difference between the cost of production in some of the partner countries and in outside countries. An example is the high cost of production of cereals in France; via high import tariffs, the Community protects the interests of the French farmers, but the result is that consumers inside the Community are all paying more than is necessary. Meanwhile the price differences inside the Community are the real reason for the continuance of the trouble. Many conferences and publications have been devoted to the subject. But all the words spoken and written have not been enough to bring the solution. There is a lot of human misery behind this great problem. Not in the first place from the farmers' income point of view, but because so many have the feeling by now that all their hard work on the land might just as well have been left undone, economically speaking.

Psychologically, this is an impossible situation. We human beings tend to believe that all we do in life is the "normal" thing. People who are convinced that they are doing their work well are instinctively suspicious of plans to make changes. That certainly applies to work done satisfactorily through many generations. We may assume that the French farmers have always seen their arable farming work not only as a source of income for themselves, but also as a means of providing essential foodstuffs for their fellow-beings.

One may wonder how it is possible that sober-thinking people have been clinging to such an illusion for so long! The explanation may well lie in a false argument which has always played an important part in discussions on the issue, that a country must have its own agriculture as a condition for its economic and, consequently, its political independence. Especially in times of war, it has always been said, agriculture is of fundamental importance to a country.

Well, this may have been true in the past, but it makes little sense in our present-day world, because an enemy who is strong enough at sea and in the air, to shut off a country from all its outside sources of supply, is also strong enough to conquer and occupy that country.

There is the fact, of course, that political decisions are not made in the first place on the real value of the arguments used. They far more depend on the number — and with that the power of the people who use the arguments. And, viewed in that light, the position of the West-European farmers has been weakening, as their numbers keep shrinking. Typical of this is the way things have gone in Holland. Twenty-five years ago, farmers and farm workers formed 17 per cent of the working population. Today no more than 8 per cent, and it is believed that the figure will shrink further to as little as 5 per cent during the next 20 years. It is clear that the process has affected the farmers' political position as well.

It now seems that the moment of truth has come. The farmers have put up all the opposition they could, but the political and economic leaders of the European Community, headed by Holland's Dr. Sicco Mansholt, have won the battle. It is true that a number of concessions have been made, but the principle has been preserved. This principle is the view that, just like other sectors, Europe's agriculture must adapt itself to a system in which competition and an international division of labour are primary elements. In practice, this implies a large-scale reorganization of agriculture.

In the Community there are some 1,400,000 farmers too many. One idea for a solution is "buying out" many of them, especially older people. This, in due course, will cost something like 3,600 million guilders per year, the equivalent of 1,000 million US dollars. And that is a lot of money! But putting off the reorganization would cost even more; besides, it would stand in the way of necessary, complete economic integration. Which leaves us with the question whether money can ever make up for the human misery inherent in people's feeling of having become "redundant".

(Radio Nederland)

How God Answers Prayer

I will never forget that Monday morning. Earlier in the year we had put in our application to adopt a second baby. We had gone through the physical examination at the doctor's office and the necessary interviews, and had received word from the Children's Aid Society that again we were accepted as prospective parents. Now we were waiting for "The Call" from the case worker. That Monday morning I prayed to the Lord. I entrusted Him with my hope and longings. I asked Him for guidance in raising our dear boy and hopefully soon the new baby. It could not have been more than one hour later that the telephone rang. My heart started pounding because I just knew it would be the case worker of the C.A.S. And how right I was. She informed me that they had a little baby-girl for us. We could come down on Wednesday morning and if we would be interested they could bring the baby in after a few hours. Hastily I assured her that they better have the baby right there when we would come because we would take her home for sure. I explained how we had prayed that the Lord would guide our case worker in choosing the right baby for us and that we didn't have any doubt that this baby was meant to be placed in our home. She seemed rather pleased and promised that there would be no delays. By then my emotions had gotten the better part of me. Our little boy looked puzzled. Mommy was happy and yet she was crying. After cuddling him and telling him about the baby-sister it was wonderful to let my husband in on the news. Good thing he kept his cool. "You better dry your tears now and get things ready and we better make up our mind soon about the name," he replied. And right he was.

It was wonderful to get the carriage ready and to pick out the tiniest baby clothes for her to wear on the way home. Somehow dinner was ready by noon.

Wednesday morning came and we left home all excited. On the way down we were recalling how two years ago we had made the same trip. Yet somehow it was different. That first time we were happy too, but also there was anxiety and worry. Would we love the baby and would we make good parents? we had been wondering. By now we knew that the love for an adopted child is not inferior to that for a natural child. We knew too that raising children is not an easy task but we don't have to do it in our own strength.

Later on the baby was placed in my arms and we took her right into our hearts. How sweet she was with her little turned-up nose and tiny fingers. Clothes were changed and after getting over the formalities we left, accompanied by many good wishes. How rich we felt on our way home. She was admired over and over again but she slept through it all. She must have felt that she was going home.

Now she is nearly eight months and how dear she is to us, her parents and to her little brother. Yes, the Lord answered our prayers in a marvellous way.

Mrs. B.S.

From the Mailbox

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CHOPPING LETTERS

Dear Sir,

I appreciate you printing some of my letters, but I object to your chopping up of my letters. In my recent letter about the Jesus revolution, for instance, you dropped the part that I regarded as most essential.

If you print letters from readers, I believe you should have enough respect for their views to print them completely. I am sure you don't treat the articles of ministers the way you treat reader's letters. Do we still have the double standard in our churches, the two classes of "clergy" and "laymen"? This is certainly not according to Scripture. Not only ministers, but all believers have the office of prophet, priest and king.

If you go on editing letters, I suggest that you at least indicate where passages have been dropped (for instance by dots) so that the author of the letter does not get the blame for the sudden transitions or breaks in the line of thought caused by editing.

Yours in Christ,
G. Henneveld.

Reply.

Every writer "to the editor" considers everything he writes as essential. An editor, however, looks at it a little differently. He has the total picture of the paper in mind. Sorry, that our correspondent feels mistreated. But let me assure him that as far as editing is concerned there is no difference between the "clergy" and the "layman". Several ministers could affirm this. Everyone is subject to the same editorial evaluation.

Editor.

FEMALE CANON LAWYER SAYS 'SISTERHOOD' EXPEDITES 'BROTHERHOOD'

San Francisco (EP) — Clara Maria Henning, outlining a new organization called "Catholic Women for Soviet Jews," told a press conference gathering here that "Christ preached the brotherhood of men, but perhaps it takes the sisterhood of women to put it into effect."

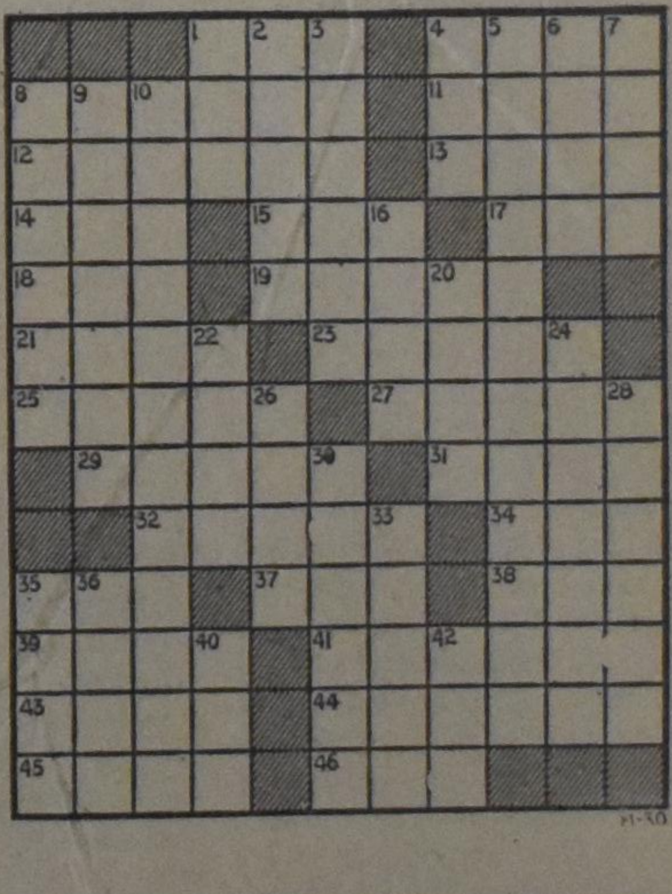
Described as America's prettiest (and only) female canon lawyer, Miss Henning is the daughter of two famous German comedians, both Protestant and both agnostic. Lawyer Henning wants to forge a link of friendship by letters for the harrassed Jews of the U.S.S.R.

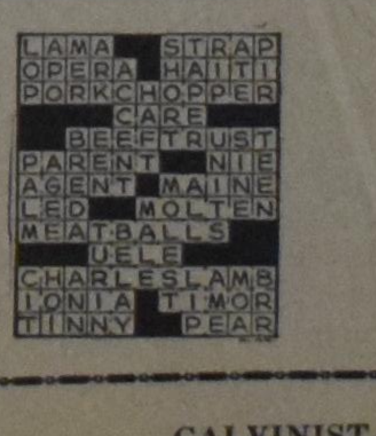
STEAM POWERED TUG Ned Hanlon, named for Toronto's speedy world rowing champion of 1880, is retired but not forgotten. The Toronto Historical Board wants to dry-dock the boat beside the Marine Museum at the Canadian National Exhibition. In its heyday, the hand-fired ferry boat burned six tons of coal a day, and at her best clocked 17 knots. Her legal capacity was 90 passengers but on cold wintry days she often carried more.

CROSSWORD PUZZLE

ACROSS
1. Varnish ingredient
4. Melville character
8. Turkish city
11. Leporid
12. Andean vulture
13. —— Moffo
14. Australian bird
15. Witticism
17. Russian river
18. Nervous twitch
19. Where Bowie died
21. Black
23. Debonair
25. Spy in Canaan
27. English river
29. Lured (2 wds.)
31. Commedia dell'——
32. Blood ——
34. Retainer
35. Word with coat or cap
37. Spanish queen
38. Travelers stopover
39. Woodwind
41. "—— Fideles"
43. Rose, Cotton, or Sugar
44. Type of overshoe
45. Sicilian city
46. Miscalculate

DOWN
1. Schoolboy
2. Coffee's characteristic
3. Happy songs
4. Surprise!
5. Swiftly (3 wds.)
6. River past Pisa
7. Edible seed
8. Of vinegar
9. Titular
10. Worked earnestly (2 wds.)
16. High-strung
20. Naomi
22. Old name for Tokyo
24. —— cordiale
26. —— china
28. Youngster
30. Period of youth
33. Airport need
35. Garment
36. Black
40. Guidonian note
42. Norse goddess





SOLUTION to previous Crossword Puzzle

A HEART-TO-HEART TALK

During the 1971 Summer Programme in Christian Education in Woodbridge, I had the privilege to chat with several beginning teachers — young people, filled with enthusiasm, eager to begin their work in September. Will the Christian community warmly receive them? Are we really concerned with the kind of teachers who will educate our children? Do we have confidence that they will lead our youngsters in the truth?

Last spring when teachers were interviewed and employed for the 1971--72 school year, some of them were questioned by some boards about their affiliation with certain organizations. For example, some of them were asked, "Are you a member of the A.A.C.S.? Are you committed to the work done by these men, or are you against it?" Or "Do you belong to the die-hard conservatives?" At the same time, very few teachers were questioned about their complete commitment to Jesus Christ as the Lord of their lives. Some of these young teachers left the interviews with the impression that either the school boards were little concerned with their personal relationship with the King of the Christian School, or they took it for granted! Neither situation is good. Are some of our boards perhaps becoming lax in dealing with things that really count? Is it possible that we are losing perspective — that we major in minor matters, and fail to see clearly the essence of a Christ-centered school?

All too quickly we see what is the weakness and sin in our neighbour, and then fail to look at ourselves and honestly assess our own situation. Please, join in taking a long hard look at **your school.** Several times during the past two years, I have wondered why the Christian community wants a Christian High School. What are the real reasons why parents want a Christian education for their children? Or why in the Christian community are there still those parents who do **not** desire a Christian education for **their** children? It is altogether proper and necessary that we answer these questions before the doors of the school open again to welcome a growing number of covenant teen-agers.

Will the 1971-1972 school year witness improvements, and growth in Christian nurture, love and grace? Will we witness a united purpose in the school society? Will we in faith and love pull together for the benefit of our children whom we profess belong to Him? Or are we going to continue to argue and fight, take sides, and confuse our dear "kids"? Each of us must personally and prayerfully answer these questions because as individuals, we are responsible for our words and actions.

C. S. Lewis once said that Christianity is a fighting religion. He was so right. But in a different sense. The Christian school must be loyal to its King and for that we need courageous men. No men-pleasers, but faithful servants who are willing to work hard, because much work has to be done in the field of Christian education. In his **Mere Christianity**, Lewis said: "Enemy-occupied territory — that is what this world is. Christianity is the story of how the rightful king has landed, you might say, landed in disguise, and is calling us all to take part in a great campaign of sabotage." This is our Father's world and we had better be busy with all that is in it. This is not a small mandate, and as Christian we must keep very busy. We are talking about "being born again"; about "putting on Christ"; about "Christ being formed in us"; about our coming to "have the mind of Christ". We believe, don't we, that a real Person, Christ, here and now, is doing things to us. We are talking about **the living God,** really "interfering with your very selves". As Christian community, we must first seek the Kingdom of God, and we will find Him and with Him everything else thrown in. IF THIS WOULD HAPPEN (and it can happen!) the 1971-1972 school year will be the best ever. We will then see blessing upon blessing in our work for young Christians.

As a praying community, we could do much constructive work — frontier work in Christian education in your area. The late Dr. H. Zylstra in his **Testament of Vision,** says: "Our schools must be schools — that for one thing. And then they must be Christian — that for another thing. They must be both at once." If this would not be the case, we have no right of existence, have we? And this must concern all of us. Roman Catholic educators are very concerned about this matter, too, because often their regular courses in various fields are hardly distinguishable from the same courses taught in public schools. As Christian school people we must be concerned, also. We may never lose sight of implanting in the child, as he grows, an understanding of the whole world of reality around him, from the Christian perspective. Nothing less than that justifies our efforts. Nothing less than that fulfills the responsibility laid upon us by our living Lord. We must lead and guide young people, directing them to commit their hearts to Christ, for Christ is the Truth!

Educating in a Christian school is a great challenge. It requires a fundamental love and respect for students. This rule has no exceptions. Teachers must love their pupils, even though it may not always be easy. Parents must love their children. It's a duty laid upon all men. Cornelius Jaarsma stated in his **Human Development:** "For a classroom to be genuinely Christian, the atmosphere must be one where love is supreme." How true! How can a person develop (in home and in school!) without an unconditional Christian atmosphere? Without it, how can a teacher prepare students to offer themselves — their minds and their hearts — totally to their Lord? It is our high calling to prepare students for a life of service — loving God and their neighbour. We are in this work together, as Christian teachers, board members, parents and grandparents. **This is our joint responsibility.** The entire Christian community must be involved — supporting each other, helping each other and constantly in prayer for one another. It is past time that we stop talking about "Paul and Apollos" and that we keep Christ central in all our work, in our talk, in our thinking. Only then can we have a strong Christian High School for young people. We must go ahead, unitedly, with Christ, because we have a Christian commitment to our students. It is high time that we start showing this in our work as fellow Christians. If this cannot be done IN LOVE, IN UNITY, I really question the right of existence of the Christian school. Truly! How can a school prepare young people for a life of service to Christ, while the adult Christian community argues and fights, condemns, disagrees and gossips? Unless in charity we work together, we can hardly expect the blessing of our God, Whose we are, and Whom we profess to serve!

We are going to work with your children — God's children — (created in God's image) from ordinary Christian homes, where sinners live with each other daily, where at times Christian love is lacking, and where members do not always show that they are born-again followers of their Saviour and Lord. We will struggle again to let God's Word illumine our work. If you feel that we go wrong once in a while, don't become too upset immediately. But if there are matters in your Christian school which you question, or if there is something which bothers you, contact us immediately. Write us or phone us! Better yet: Visit us. Do anything to get such a matter cleared up, at once. Parents, show your confidence in the school. Let's have mutual trust in each other. Let us hear from more of you, and let us work together out of love and concern for our young people, with thanks to our God.

At Christian High and Grade Schools the staff, together with the students, opens up (explores) God's creation, gaining insights as guided by God's Word. During this process, the students must learn to "submit and surrender their lives to God's ordinances". In our classrooms, as in your homes, we publicly invite the Holy Spirit to "permeate (penetrate) all learning processes and thinking". Naturally, we have to admit our ignorance and limitations. "Who am I to teach these children, Lord?" But we will go on, because it is our high calling. And He assures us of His blessings. May the Lord grant us unity!!

Onward into the 1971-1972 school year
With Christ
The King of our Christian High and Grade Schools.

John E. Top.

Court Will Rule on Death Penalty; Removes 39 Inmates from Death Row

Washington, D.C. (EP) — The U.S. Supreme Court will decide on the constitutionality of the death penalty at its next term beginning in October.

It will hear four cases in which defendants contend that capital punishment violates Eighth Amendment bans on "cruel and unusual punishment."

At the same time, the justices set aside the death sentences — but not the convictions — of 39 persons in "death rows," including Richard F. Speck, sentenced to die for the 1968 murders of eight nurses in Chicago.

In May, the Supreme Court ruled that the right of juries to impose the death penalty in capital cases — in those states having such laws — is not unconstitutional. That decision involved the procedure for passing sentence and did not touch on the Eighth Amendment question.

Bill Would Offer Haven in U.S. for Illegitimate Viet Children

Washington, D.C. (EP) — Illegitimate children born of American fathers and Vietnamese mothers could be adopted by American couples under a bill introduced in the Senate by Sen. Frank E. Moss (D.-Utah).

Such children are not recognized officially at present by either the U.S., or South Vietnamese governments, and are "children without a country" in a nation where illegitimacy carries more of a stigma than in most other countries, Sen. Moss said.

Ruth Vander Meulen, Class of '55. Nurse. Assignment: Nigeria. People at home worry about the common cold. Over here it's leprosy, malaria, rabies, gonorrhea, hepatitis. Ruth goes out into the bush to treat diseases and set up children's clinics. And while she's busy with the medicinal water she tells of the power of the Living Water. Because Ruth is trained for *this,* too . . . and she's in action . . . for Christ's sake!

for Christ's sake!

RBI

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THE WORLD AROUND US

Belgium's Duality

Everyone knows that nations which have more than one language from time to time run into difficulties because of this — Yugoslavia, Switzerland and Canada are prime examples. No nation is as torn internally, however, as Belgium. From time to time articles appear in the press mentioning some aspect of the problem, usually when a small riot or fight has broken out between the two contesting sides. For the Belgians the question of the language is intertwined in every aspect of their lives. A few years ago there were riots over the question of a Flemish speaking Unversity in Leuven; this problem has now been solved but the language controversy — or rather the Flemish versus the Walloon controversy — goes on in the most ridiculous areas.

For example, the Minister of Highways recently proposed a plan for a speed limit of 60 miles per hour on all roads except the major expressway. A number of people, according to their particular interests were for or against the plan and a lively debate ensued in the newspapers. The proposed speed limit was seen as the only method of limiting the fatalities on the highways and was based on the findings of the French government who had experimented with limited speed highways and found that the fatality figures declined when it was instituted. A few suspicious people, however, say the proposed speed limit is a plot to help the Flemish speaking part of the population. How is this possible? Well, the only major artery which would not have a speed limit runs from Brussels to the coast. From this city and surrounding area it would thus become easier and faster to reach the coast than to drive to the Ardennes (another weekend-outing area). Since the coast is inhabited with Flemish speaking Belgians, and the Ardennes with French speaking ones, the Ardennes would lose all their tourist trade and the coast would gain. Consequently, so the story goes, the minister's motive for instituting a speed limit was to bring greater benefits to the Flemish to the detriment of the Walloons.

Another example where the language intrudes in purely economic questions is the recent decision to build a few refineries in certain areas of Belgium. According to the Flemish the government is always trying to improve the economy of the Walloons while the Flemish are left to fend for themselves. (It is true that out of every ten Belgians whose income lies under the national average nine are Flemish.) Part of the deal with the oil companies was that the pitch (a by-product of the refining process which has to be transported in heated pipes and releases a noxious damp when burned) would be transported to the little Flemish town of Ruien where the government was building a power station. The pitch was to be burned in the station to provide the energy to create the electricity. For the language conscious Flemish this was just another example where the Walloons got the refinery and the Flemish got the stink from the burned by-product.

Whoever wants to govern Belgium has to maintain the hair-fine balance between Flemish and Walloon interests. Numerous attempts have been made in the past few years to ameliorate the conflict between the two groups. The latest efforts by the cabinet, headed by the 66-year-old Premier Gaston Eyskens, consists of a bill which will make agglomerates and federations out of the more than 2500 municipalities. Another bill, passed in the last days of July, provides that the cultural autonomy of the two language groups will be safeguarded by their respective representatives in Parliament. The Flemish and Walloon representatives will each meet in caucus to decide what they want, then they will come together and try to work out an arrangement. Whether this will indeed solve the problems is questionable. The differences within the nation are not just on language lines (although that is the most difficult problem to solve); there are also Catholics and Protestants, Socialists and Liberals. Within Parliament there are 119 Flemish and 93 French speaking deputees; among the Flemish are 50 Catholics, 29 Socialists and 19 Liberals; on the French speaking side are 18 Catholics, 30 Socialists and 28 Liberals. That the bill was passed at all was not because everyone was so pleased with it; the major reason for the passing is that most of the members of parliament realized that something had to be done and that this bill just might bring about an easing of tensions. The bill provides for a regionalization of the Belgian state in many areas since education, youthwork, museums, libraries, radio and television all fall within the scope of the cultural autonomy.

Concessions had to be made in order to get the bill passed and one of them was that as of September 1, "the freedom of the head of the house" was restored. This means that there will be an end to the law that a Flemish child has to go to a Dutch speaking school. Parents can now decide what language their child will be educated in and because the French speaking school system is superior the Flemish chauvinists see this as another attempt to relegate them to a secondary position. The propaganda war for the Belgian children has already begun. The mayor of Schaarbeek, near Brussels, sent a letter to all parents pointing out that they could not send their children to French speaking schools and he enclosed a list with addresses of all such schools. But Mayor Roger Nols did not send a similar letter to French speaking parents with addresses of Flemish schools. When the mayor was asked about this one-sided information he answered that he saw no reason why he should have also notified the French speaking parents. And so the war goes on!

In Diksmuide, a little town on the IJzer River stands a large monument to the fallen soldiers in two world wars. On a sunny Sunday early in July a large number of people came to remember their dead. The Belgian radio and television (Flemish side) gave extensive coverage to the ceremony; the French side ignored the proceedings. Why? The IJzer remembrance monument not only stands for those who fell while wearing the Belgian uniform, but also who fought for the Germans on the East front and were later executed as traitors by the Belgian Government. There were many Flemish who sided with the Germans in the hope that they would receive what their own government had always refused them — their freedom. In his speech at the IJzer monument the IJzer-memorial committee chairman, Jozef Coene, again attacked the government for not giving the numerically superior Flemish their elementary rights, which for instance were given to the former Congo colony without any fuss or bother. Speaking of the men who had fought for the Germans Coene asked, "How could they have betrayed a country which has always and systematically betrayed us?" And so the story of the "betrayal" is passed on to the young (who were very well represented at the ceremony) and the conflict continues and intensiifes. In 1946 the original monument at Diksmuide was blown up with a truck full of dynamite (this was at the height of the anti-Flemish troubles); the guilty parties were never found. Since 1965 there is a new monument at the IJzer and forms a focal point for the Flemish nationalists. The monument to the Unknown Soldier in Brussels is no more than a meeting place for visiting statesmen, but the tower under which a few Flemish dreamers are buried continues to be a source for radicalization in the Flemish country side.

J. J. Bout.

'Bedside Pills' for the Dying Asked by Euthanasia Society

London (EP) — Provision of lethal bedside pills for the "dying" ta take if they feel they cannot stand any more pain is the latest idea of Britain's conference here.

The Society has made attempts to get a bill through Parliament which would permit euthanasia on a voluntary basis, but they have failed. At a press conference here, the agency's vice president, Sir George Thomson, said it was considering the possibility of seeking an amendment to the Suicide Act. This would make it legal for a doctor to leave "pills" by a bedside.

The press conference coincided with warnings by a London Conservative member of Parliament that well financed groups are already conducting a widespread and subtle campaign to ease the way for a new Euthanasia Bill to be introduced into Parliament.

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World of Young Writers

MAY WE SEE YOUR BABY?

• A good friend of mine used to speak of writing as giving birth to a baby. The humor lies of course in the fact that except for having sympathetic pains he never really has experienced what childbirth is like. Yet, the similarities between the expectant parent and the writer are many. He knows of the pains and the joys of giving something of his own person in his writing. He also experiences the anticipation of acceptance of his manuscript by an editor. When his work is accepted for publication, he looks forward to seeing his work in printed form, to smelling the fresh printer's ink, and to holding the paper on which his writing is published in his hands. Finally, though he already has been rewarded in some way, he hopes that some reader will respond to his work. He is like a young mother who takes her infant for a walk through the park in a stroller. People pass by and stop to see her baby. Who doesn't like to see a baby?

• In a previous issue, some aspects of news writing were discussed. We want you to save these articles. Read them carefully, and then, experience something of the process of writing yourself. A normal parent of writing does not want to hide the baby. We don't want you to hide yours either. We like to see your baby, whether that be a news article, a piece of mood prose, a sketch, a first story, a poem, or a response to seeing someone else's work on this page.

• In this issue we present another article on writing. The essay, written by Grand Rapids poet L. Eric Greinke provides valuable information for beginning writers of poetry. It was written in response to questions asked by readers of this page.

THE POEM AS CHILD

by L. ERIC GREINKE

When it was first suggested to me that I attempt to write down my working-theory of aesthetics, I in my gross ignorance thought that it would be a relatively simple task. I was wrong. There are many hoary problems in the field of aesthetics, and a young poet finds himself buried under a mound of metaphorical ripened fruit, all of it inviting but dangerous. There is, for example, the question of art with a big A (Art.) Is all art to be judged and classified by the same theory and criteria? This is a question which I do not attempt to answer here. What I will do is state my position on something which I hold as dearly as life itself: poetry.

My position is one which I feel best explains what a poem is and what it does. I do not hold what is commonly called an autonomy view, although I am concerned with the intrinsic elements of poetry. Neither do I hold what is known as an expression theory, even though I will explain that any poem's final value is symbolic and extrinsic to itself. Sounds confusing, doesn't it? In simple terms, my position will show itself to be a marriage of the two theories.

In regard to the other arts, I am not sure if my position has much value. Poems, after all, have the unique position of being constructed out of **words**, and this fact alone presupposes both an internal and external value. Finally, I should say before someone else does, (critics are such a bother) that I am not a philosopher, but a working poet. This is the view of one poet about poetry, and it should be regarded in that proverbial light.

SOME DEFINITIONS

The poem is both intrinsic and extrinsic in nature. These two elements are the basic areas of difference of opinion in aesthetic theory. 'Intrinsic' means that the poem is complete unto itself, and that its value is in no way connected to anything outside of itself. Extrinsic is exactly the opposite. Expression-theory people contend that a poem's value lies in what is **means**, in its philosophy, its emotional value, or its ability to make man understand something new. My position is that these two elements **combine** to form symbols which both **reveal** and at the same time **form** human reality.

When I speak of reality, I mean **human reality** as Kant defines it: that knowledge which we are limited to by our sense-experiences. (This is neither to affirm nor deny the existence of ultimate reality.)

A poem is defined as a complete self-contained unit of written language that forms a kind of reality of its own. This is based on the poem's ability to compare sensual images in an unusual way, thus causing the reader of the poem to attach symbolic meaning to the poem as a whole. By symbol, I mean an image which has at least two levels of meaning, in that it has both extrinsic and intrinsic values. (It has a common meaning plus it stands for something else as well.)

It is essential that a poem be considered, on one level, as an organic whole, complete unto itself. The metaphor is the essential element of a poem that enables it to be both a symbol and an organic whole as well. If metaphor is understood, then the essence of what I am saying will be obvious and acceptable. Now that these preliminaries are over (the worst part) we can get into the meat of the animal.

METAPHOR

In simple terms, a metaphor is a comparison. There are two basic variations of metaphor. There are the metaphor-proper and the simile. Robert Burn's line, "My love is like a red, red rose." is a simile. He is comparing his love to a red, red rose. Automatically this takes on at least two levels of meaning. Burn's love, on one level, is beautiful yet dangerous, like a rose. On another level, the qualities of a rose: softness, fragrance, ability to grow under difficult conditions, thorniness, etc., become personified as love itself. The keyword in a simile is 'like'. A simile is a comparison.

If Burns had written, "My love is a red, red rose," he would then be personifying a rose to the extent that it is one and the same thing. Again, the qualities of a rose become by symbolic-extension, the qualities of love. (Note that this is a value extrensic to a poem. A poem cannot, in a strict sense, **contain** love internally.)

At this point it is probably quite clear that metaphor causes the poem to have a relation to values outside itself. In other words, poems have some meaning which is of a symbolic nature. (Notice I said 'some'.)

Because metaphor is a comparison between two images not normally put together in non-poetic reality, a poem has what T. S. Eliot refers to as "inner dynamism," or **tension.** By working the two (or more) images against one another the poet causes the poem to be full of contrast, and this in turn sets up a kind of tension which is complete within the poem itself. This is the value which the advocates of the internal theories point out. A poem to them merely 'fits together' or 'sounds nice.' Back to tension. The reason that the tension contributes to the wholeness of the poem is that it causes the reader to see an image which he could not see (because it doesn't exist, in the normal sense of the word) without poetry. The metaphor causes tension only within the poem, thus giving the poem a reality all its own. There will be more on this confusing point later, since this is really the point from which all external values in a poem also comes.

Tension is not only caused by metaphor, but by the intrinsic elements of the poem as well. All poems may or may not have all of the typical elements of poetry. Often a poet will concentrate entirely on one or two of the elements, since the more elements that are used, the more difficult it is to integrate them all into a poem that 'works'. The integration of the elements within the contents of a poem is the job of the poet.

The main point is that all of the major elements of a poem, with the single exception of metaphor, are **entirely** intrinsic to the poem itself. These are the elements which pave the way in the jungle of the reader's mind for metaphor, which in turn produces something external to the work — something symbolic — **an idea** which finds its source uniquely in the poem. Without the singularly intrinsic elements of a poem, it would be aesthetically unappealing, and therefore unable to accomplish its real symbolic-external task.

THE INTRINSIC ELEMENTS OF A POEM

I shall now give a brief explanation of exactly what some of the main intrinsic elements are, and how they work. This is not intended to be a detailed explanation. A general understanding will suit my purpose best. For more complete discussion of the elements, a good poetry-handbook should be consulted. (Or perhaps a look at the poems of Dylan Thomas.)

The first element is the element of movement. There are many different patterns of rhythm and meter, but for my purpose I shall classify movement into two general groups which they all fall into: even and uneven.

Even movement is used most often in English because English seems to lend itself to vocal emphasis on every other word or syllable. The use of even meter in a poem can cause the poem to move right along systematically and quickly.

During the last fifty years or so the other pattern of movement has been used to a greater degree. It is precisely because they want to avoid systematic movement that poets have turned to cacaphonic meter. An **uneven meter** increases the tension which is so necessary to a poem's structure and meaning. Often a poet will use an even meter up to a significant point in the poem, and then switch abruptly to a cacaphonic movement. This places emphasis on the last few lines, which usually contain the answer or conclusion, if there is one. (Hopkins often did this.)

The next element is the **sound** of the poem. Poems by Dylan Thomas, W. B. Yeats and Robert Frost are good examples of sound being used consciously to achieve lyrical ends. Basically, the sound of a poem depends on the use of three techniques: alliteration, assonance and consonance. Alliteration refers to the use of words which starts or end with like sounds. . . . "red, red rose" is an example of alliteration. The R sound of the three words is somehow pleasing to the ear. (Alliteration has another use, but for the purpose of clarity I'll not go into it.) Assonance refers to the use of vowel sounds either to compliment or to contrast each other. "the round brown cow" is an example of assonance. Consonance is the agreement of non-vowel sounds to form a kind of verbal harmony. Another element which appeals to the sense of sound is rhyme. Rhyme can be either end-rhyme, internal-rhyme or slant-rhyme. End-rhyme is the use of words which have matching final syllables at the ends of the lines. There are many patterns which can be used. Internal-rhyme, which is more popular at the moment, is the use of words with matching final syllables within a line, either in a pattern or at random. Slant-rhyme is the use of words that almost-rhyme-but-not-quite. (Actually a form of consonance.)

The last significant aspect of a poem's internal elements is the way it appeals to the **visual** sense. Some poets do not recognize this aspect as being important, some do. To e.e. cummings it was **very** important. To a lyricist like Dylan Thomas, it was unimportant. The technique here is the use of differing line-lengths. There are some traditional forms and some not-so-traditional ones too.

The elements which I have briefly described all bear one thing in common. They are all intrinsic elements on one hand, and yet they all appeal to the senses. The way a poem looks or sounds depends quite directly upon how humans see or hear things. In this way, the poem is, although whole unto itself in one way, still directed toward an extrinsic value or meaning.

EXTRINSIC VALUE

I shall now discuss the extrinsic value of the poem, how this value is formed by the intrinsic elements combined with the metaphor, and how the product of this combination is the **symbol**, the ultimate value of a poem.

As the poet combines the elements of the poem, a certain tension will set itself up here. This has, in part, already been explained. Two images are compared in a single metaphor to produce a third image which would be impossible to arrive at through other than poetic means. Here is an example from a poem by Carl Sandburg:

They have yarns
Of a skyscraper so tall
they had
to put hinges
On the two top Stories
so to let the moon go by,

In these lines a certain 'reality' is created which did not (could not) previously exist in normal reality. In everyday speech, if a man said that a skyscraper was two stories taller than the moon he would be quickly whisked away to a secluded rest home. The comparison in these lines is likewise not one which could be gotten from everyday speech. A skyscraper could not physically be that tall, nor could you put hinges on it if it could. On the other hand, the result of this metaphor is something which can be understood, in terms of imagery and symbol. The symbol, as an abstract thought, can function in normal human reality, even though the comparison itself cannot. The poem can have only a very slight meaning if it is only taken at face value.

The poet needs to use all of the elements in the poem as a complete unit. To do this he must choose intrinsic elements which will compliment the content or subject-matter of the poem. The poem as a whole must be viewed not merely for its parts, but as a whole which is complete on a symbolic level as well. When we consider the whole poem we see that there are two levels or more still functioning even as there were on the levels of metaphor and technical devices. It is because of these two distinct but inseparable levels that I regard poems as having **both** intrinsic and extrinsic value.

AN ANALOGY

Let me try to explain myself more clearly through the use of an analogy: You are 'Og, boy of the jungle. You have been captured and brought to 'civilization.' You are shown a painting of a house, but you have never seen a house before. The painting is by Van Gogh and you think it is beautiful, whatever it is. It seems to fit together. It has balance. It has attractive colors. You are now experiencing the work of art on one level — but not the only possible level. If you knew more about houses, the painting would mean more to you — aesthetically, as well as socially, psychologically, etc., simply **because** the balance and color and mood of the painting in relation to the subject matter would be a metaphor — a comparison. As a result you would not only know that the painting is good intrinsically; not only that it is about a house but also that it is a vibrant, distorted picture of an old farmhouse, and thus an image which stands for something more than what is on the canvas. This final revelation takes place in the viewer, and it is caused directly by a combination of things, one of which is the combination of element and content that goes to make up the painting.

A poet, like a painter, has formal elements to work with. In addition he has subject matter. (A painter can paint non-objectively, a poet can't.) Unlike the painter, the poet uses **words** for his brush strokes, and words have meaning attached to them. This meaning is inseparable from the words, and since poetry is defined as language, extrinsic meaning in poetry is unavoidable. The poet has the difficult task of using words together consciously, making new meanings as he goes out of the old, and at the same time causing the poem to look, sound, smell and feel like something in itself. Some poets are such superb craftsmen that they can make poems which have little meaning extrinsically but are so well put together that everyone loves them anyway. Dylan was able to do this often enough, although his best poems are not this way.

A poem using the sea as its metaphorical-vehicle may have a rhythm like pounding surf. It may have words that cluster together to form sensual images that sound and look and smell like sand and little green crabs and clams and air filled with salt smells. This same poem may compare the sea to a woman's body — a comparison which would work only in poetry. In short, a poem is a unique, complicated work of art that needs all of these things in order to work properly.

THE BIRTH OF A POEM

What does this theory mean in terms of its implications to literary criticism? The critic must regard the poem consciously in much the same way that everyone must anyway. First he must understand it for its intrinsic elements. What is pleasing about the poem, as a poem? How well does the use of technique contribute to an understanding of the poem's tension? Next, how does the tension provide for the metaphor, and vice-versa? Finally, what meaning extrinsic to the content of the poems can be taken from the way the poem works, both metaphorically and technically? Any critic who uses these steps will see how the entire poem works together to form itself and its meaning. This may all seem rather simple. It is, but it is amazing that many literary critics insist that the value of art is either totally internal or totally external. You have critics oooing and ahhhing about all the fabulous assonance of a poem that has a trite meaning at best. On the other hand you have critics oozing about the tremendous emotional catharsis they underwent because of a poem, but they don't say a word about the poem itself. These are two extremes. The extrinsic and symbolic meaning of a poem is dependent on the intrinsic elements to bring it out. The intrinsic elements will originally determine how well the poem succeeds. The messages of poems, after all, are not **in themselves** poetic, they are merely metaphorical-comparisons. It is the method of delivery, the technical element, that enables the meaning to be arrived at in the human mind as poetic.

The two cannot be divorced anymore than a child can be divorced from his kinship to his father and to mankind in general. Likewise, a poet is the father of his poem. The poem once **born** has its own entity, and yet it is still a reflection of its father and of human experience in general. The poem, like anything else man creates, owes its structure to the human senses, while it, at the same time, helps to stimulate those senses to more and more unique experiences.

I have often been asked by beginning writers of poetry, 'what am I to do?' My answer is that you must give birth to poems, and like any good parent, you must learn how to feed and take care of your children.

SAND

A carpet of spun sugar,
tossed and piled into a frosty icing
upon the creator's worldly divinity,
resting as far as one can see —
resting, shifting, tumbling
at the winds' beckoning.

— Mary Hungerford

CURTAIN

Hung by her warm hands
Carefully placed in even pleats
Hooked with patience to both ends
Covering glass panes from the cold
Protecting everything within —
Everything but her heart —
Who can curtain a heart?

— Beth MacDonnell

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born September 7, 1971.

Jerry and Shirley Bulthuis, nee Dykstra.

Second granddaughter for Mrs. R. Dykstra.

Third grandchild and first granddaughter for Mr. and Mrs. G. Bulthuis.

439 East 43rd St.,
Hamilton, Ont.

With thanks to God, the Giver of life, we are happy to announce the birth of our daughter:

PAULA CHRISTINE

A sister for Laura, Michael and Cheryl.

Proud parents:
Harry & Lucy Wiersma, nee Sietsma.

42 Royal Manor Dr.,
St. Catharines, Ont.

We are happy to announce that our covenant God has given us a girl,

CAROL ANN

born August 14, 1971.

A sister for Allan John and Nancy Elizabeth,

Rev. & Mrs. Allan Groen.

Dresden, Ont.

With thanks to God we are happy to announce the birth of our daughter

JACQUELINE THERESA

A sister for Margaret and Jeffrey.

Tom and Nellie Scholman (nee Balder).

September 4, 1971.

R.R. 2,
Beamsville, Ont.

With thankfulness we announce the birth of our son

REJEAN ROBERTO

A brother for Marcel.

August 26, 1971.

Les and Alice Nauta.

334 Avondale Rd.,
London, Ont.

Mr. & Mrs. H. Schuilenburg of 25 Golding Ave., Brampton, Ont. are pleased to announce the forthcoming marriage of their daughter

HELEN

to

Mr. GILBERT HUIZINGA

son of Mr. & Mrs. E. Huizinga, 34 Royce Ave., Brampton, Ont.

The wedding will take place D.V. on Saturday, September 18, 1971 at 2 p.m. in the Second Chr. Ref. Church of Brampton, Ont.

Rev. C. T. Fennema officiating.

Future address:
48 David St., Apt. 8,
Brampton, Ont.

Mr. & Mrs. Anne Wobbes, R.R. #3, Jarvis, Ont. announce the engagement of their youngest daughter

ANN

to

JOE HELDER

son of Mr. & Mrs. Edgar Helder, R.R. #1, Jarvis, Ont.

The wedding to take place on October 1, 1971 at the Christian Reformed Church, Jarvis, Ont.

Mr. and Mrs. WARNER ELEMA, Strathroy, Ont., thank all their friends and relatives for making their 50th wedding anniversary an unforgettable day. Also our thanks for the cards and letters we received.

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On Thursday, September 16, 1971 we hope to celebrate with our parents and grandparents

DIRK PIETER DE RUITER

and

JACOBA NEELTJE DE RUITER—DYKSHOORN

their 40th wedding anniversary.

It is our prayer that God will bless and spare them for each other, and grant them many more years of happiness together.

Dick & Jean de Ruiter, Richard, Patrick, Jeffrey, Simcoe, Ontario.
Lawrence & Nancy de Ruiter, Richard, Ronald, Randy, Robert, Darryl, Escalon, Cal., U.S.A.
Walter & Lydia de Ruiter, Marleen, Carolyn, Sandra, Mount Brydges, Ontario.

R.R. 7, Strathroy, Ontario.

On September 18, 1971, the Lord willing, we shall celebrate with our parents and grandparents

MARTINUS BOONSTRA

and

JAATJE BOONSTRA, nee TEN KATE

the happy occasion of their thirtieth wedding anniversary.

We pray that God will grant them many more years with us and each other.

Their grateful children and grandchildren:

Burlington:
Jack & Joanne Boonstra, Jamie & Peter.
Rockwood:
Martha & Herman Buitenhuis, Bryan & Jeffrey.
New Hamburg:
Betty & Bill de Haan, Kimmie & Duane.
Inglewood:
Sally & Terry Irwin, Beverly.
Collingwood:
Grace & Barry Rutledge.
Guelph:
Peter.

Home address:
27 Kensington St., Guelph, Ont.

On Sunday, September 19, 1971 we hope to celebrate with our parents and grandparents

THEUNIS DRAGSTRA

and

HELENA DRAGSTRA—DE RUYTER

their 30th wedding anniversary.

Bill and Rena Kolkman, Helen, Robert & Stephen, Clinton, Ont.
John, Goderich, Ont.
Martha, Guelph, Ont.

Reception from 3 p.m. to 5 p.m. and 7 p.m. to 11 p.m.

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Ee, Friesland 1946 — Chicago, U.S.A. 1971

We thank the Lord that on September 12, 1971, we may celebrate with our parents and grandparents

JAN VISSER

and

TINE VISSER, nee VANDERBIJ

their 25th wedding anniversary.

John and Frieda Visser, Cindy, Sherry, John, Winnipeg, Manitoba.
Teena Visser, Hamilton, Ontario.
Fred and Annie Venema, Adelynn, Teena, Tammy, Winnipeg, Manitoba.
Leo and Carla Visser, Kevin, Winnipeg, Manitoba.
Sandy and Thea Siepman, Winnipeg, Manitoba.
George Visser, Chicago.
Harold Visser, Chicago.
Peter Visser, Chicago.

219 Cayuga Ave.,
Elmhurst, Illinois, U.S.A. 60126

On Friday, September 17, 1971 we hope to celebrate the 25th wedding anniversary of our parents

RALPH DE BOER

and

FRANCES DE BOER—HOITING

It is our prayer that God will grant them many more years with each other and with us.

Their grateful children:
Effie.
William.
Harry.
Rita.
Ben.
Tena.
Ralph.

Open House will be held Friday afternoon and evening, September 17, 1971.

Home address:
R.R. 3, Hagersville, Ont.

On Friday, Sept. 17, 1971, the Lord willing, we hope to celebrate with our parents

EGBERT ANKERSMIT

and

EKE ANKERSMIT (WIJNSMA)

their 25th wedding anniversary.

May the Lord bless them for each other and for us all in the years to come.

Children:
Ineke.
Charlie.
Hans.
Joanne.

10 John St.,
Vineland, Ont.

On September 19, 1971 we hope to celebrate with our parents and grandparents

GERLOF TALSMA

and

AALTJE TALSMA—NOORDSTRA

their 25th wedding anniversary and hope that God may grant them many more years with each other and with us, their children.

Peterborough:
Albert and Joan Talsma, Stuart.
Toronto:
Hank and Pat Nieuwstraten.
Cavan:
Yettie.
Julia.
Gerald.
Annette.

Psalm 106:47, "Save us o Lord our God, and gather us from among the nations, that we may give thanks to thy holy name, and glory in thy praise."

R.R. 2, Cavan, Ont.

On September 2, 1971 it pleased the Lord to take unto Himself our beloved husband, father and grandfather

PETER VANDER SCHAAF,

at the age of 69.

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me but also to all who have loved His appearing." 2 Timothy 4:7 & 8

Mrs. J. Vander Schaaf.
Albert & Florence Bulsman.
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Bob & Pat Marsh.
Tom & Nancy Forman.
Margaret Vander Schaaf.
18 grandchildren.

50 Woodward Ave.,
Brampton, Ont.

De Here heeft op 2 september 1971 tot Zich geroepen

Mr. P. VANDER SCHAAF

om Hem nu in heerlijkheid te dienen.

Wij delen in de droefheid van de achterblijvenden en bidden hen Gods troost toe.

Vrouwenvereniging "Principia Amo", Brampton, Ont.

Heden nam de Here, na een lang en pijnlijk lijden, tot zich mijn lieve vrouw en moeder

SARAH ELIZABETH DEKKER—VAN GORKUM,

op de leeftijd van 62 jaar.

Dat ze nu eeuwig leeft in Zijn heerlijkheid, is de troost van haar man Martin Dekker en kinderen:

Harry en Dien Bakker
Jack en Anne Dekker
Andri en Aske Langendoen
Henk en Nel Dekker
Pete en Anne Langendoen
Dick Dekker
Ben Dekker
en 19 kleinkinderen.

684 Geneva St.,
St. Catharines, Ont.

The Consistory of the First Christian Reformed Church of Langley, B.C. expresses its sincere sympathy to Mrs. R. Stoker and her family in the passing away of their husband and father, our fellow office bearer and brother in Christ,

R. STOKER

May the Lord strengthen and comfort the bereaved.

Consistory First Christian Reformed Church of Langley, B.C.

September 1, 1971.

The Lord in His wisdom has called unto Himself on Sept. 2, 1971, our dear friend

RALPH STOKER

By faith and kindness we will remember him.

"Fear thou not, for I am with thee. Be not dismayed for I am thy God, I will strengthen thee."
Isaiah 41:10

May it be the comfort for the bereaved family Stoker.

Their friends:
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College President Sees Asians Increasingly Suspicious of U.S.

Grove City, Pa. (EP) — "Asians increasingly view our involvement in Vietnam as an instance where a nation that is predominantly white, Christian, rich and powerful, comes to Asia and destroys a land and a people who are predominantly colored, non-Christian, poor and oppressed — and does it in the name of saving them."

Dr. Gerald H. Anderson made these remarks at the Western Pennsylvania Annual Conference at Grove City College.

He said Asians wonder who gave the United States a license to treat them in such a manner.

Dr. Anderson, president of Scarritt College in Nashville, Tenn., expressed the conviction that "it will be virtually impossible for any white American missionary to speak to a brown Buddhist Asian about the love of Jesus Christ for at least a generation after the Vietnam war ends."

What's needed, he said, is not neo- isolationism but a new internationalism.

Bring Back Lord's Day Minister Urges

Atlanta (EP) — The executive director of the Lord's Day Alliance sees a return to the day of rest each week as an urgent need in America.

"We are living in troublesome times," said the Rev. Marion G. Bradwell. "We need to return Sunday to its original concept. It is the one immediate way to regain peace and sanity in our day."

During a speaking tour the Presbyterian pastor, a graduate of Bob Jones University and Columbia Theological Seminary, said that we are told "on the highest authority that 'the Sabbath was made for man.' Man needs it. It blesses his life. It is not an invention of man, but a creation of God. Therefore, the sooner we return to the respect it commands, the sooner problems of family, community, city, nation and the world will be solved."

Due to a happy event for one of our staff members, the JOHN KNOX CHRISTIAN SCHOOL IN BRAMPTON, ONT. is in need of an experienced

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The Departure

by Charles Wibert

John lay his head back and forced a smile through dry lips.

"It sure is great to be home again," he said to the old man sitting next to him. He couldn't quite remember when he had first met this old man, but he remembered that their acquaintance had come quickly, and the man had a rather strange appeal to him. Whatever the attraction was, John could not quite explain it. Somehow he knew that whatever might happen at home, he would never leave this old man.

"Remember," the old man re turned, "it's just for a while. Don't take too long because we have to be going soon."

The train stopped right in front of the depot. John looked out and saw all the familiar faces. The noise in the background sounded like the loud beating of drums. He looked around eagerly for the band, but the sound had stopped.

John opened his eyes and looked into another face, a familiar face.

"Did I hear drums?"

"Yeah. Those are drums."

"They've stopped. Will they start again?"

"Yeah. They'll start again."

"That's nice, that they're playing them just for me. They are for me, aren't they?"

"They're for all of us."

John stepped down off the train and looked for his parents. He caught sight of them in the crowd. Their eyes were searching for him. John shouted and ran toward them through the crowd. A hand caught him. It was the old man.

"Remember, John, we have to go in a few minutes. I'll come back for you when it's time."

John stared into his face. He wished he had known more about this man, he thought. He couldn't remember just why he had to go with him, but he knew he would remember when the time came.

His mother was crying when he reached and hugged her.

"Oh, John, it's been so long," she sobbed. "At last you're home." She smothered him in kisses as she spoke.

His father hugged him as he used to when John was a boy. He smelled of fresh baled hay, and his hands were still hard and calloused, though he hadn't been on the farm in ten years.

"You don't know how we've waited for you, John." He felt a pain got through his body as his father hugged him. John had a hard time catching his breath and wished for a moment his father would ease up a bit.

"How's the crop, Dad?" John asked.

"Beautiful. Just like when you used to help me. I've already put in four hundred bales of hay on the first cutting. The corn is coming, tall and strong. Looks like one of the best crops ever."

"I wish I could stay and help with the farm," John said. "I used to think it was such hard work, but I'd give my very soul if I could work just one more crop with you. You understand, don't you Dad, that I can't stay long?"

His father stared deep into John's eyes. For a moment John saw tears fill his dad's eyes and run down his cheeks. A huge arm clad in blue chambray wiped the tears away.

"I understand you can't stay, son."

"Don't cry, Dad," John pleaded with his father. "There are a lot of boys that will go with me and a lot of fathers who won't have help."

"Stand back and let me see you," his mother said. "You look just fine, John. You look a little thin, but. . . ." Her voice trailed off as she looked at his stomach. She buried her head in her hands and sobbed as John cried too.

"Don't stare at me like that, Mother. Don't look at my body; look at my face and kiss it one more time."

The kisses felt like cotton swabs on his perspiring face.

The drums started again, and John looked around. Still he couldn't see the band. He heard cars backfiring in long succession.

"They sure make a lot of noise, don't they?" John said to the slightly familiar face in front of him.

"They sure do."

"Will the noise ever stop?"

"Yeah. It will stop. Listen, and you'll hear them stop any time now."

John caught a glimpse of the old man. He knew the noise would stop.

"Don't let it happen!" John hollered fiercely. "Don't let the noise stop. I want to hear it. I want to hear all kinds of noise. I want to hear drums and children and young lovers. I want to hear rivers and streams and birds. I want to hear it all. I want . . ."

The man with the familiar face touched his shoulder and John stopped talking.

"Where's Martha?" John asked his dad.

"She was just here."

John looked down the wooden platform of the train depot and saw Martha running toward him with her arms open wide. He tried to run toward her, but he couldn't. She caught him up in her arms and covered his face with kisses.

"John, I love you," she said through her tears. "I've waited so long for you to come home."

"I miss you, sweetheart," John cried as he tried to return the kisses.

"When can we get married?" Martha asked.

"Just as soon as possible," John reassured her. "Just as soon as we can. When this is all over and when I'm home for good, we'll get married right away."

John looked up at the old man.

"Time to go, John."

"Not yet. Just a few more minutes, please."

"Just a few more minutes, then we have to go. I don't have all day to wait for you."

John and Martha walked arm in arm away from his parents and into the city park.

"Remember when we were kids and used to play here?"

"Yes," she answered, "and you always jumped off the teeter-totter when I was at the top." She reminisced laughingly.

"Remember those Sunday afternoons when we came here, and I used to push you on these swings? And remember that old maple tree over there? Remember the first time I kissed you?"

"Oh, John, how could I ever forget?"

He tried to hold her close just one more time, but it seemed so hard, and she seemed so different. She looked at his side and her eyes quickly looked away.

"Don't let that bother you; I still love you."

John looked down at his side too. It seemed so strange; it felt so weird, so different. He wondered why that tube was there.

"Let me push you on the swing just one more time, Martha."

"Yeah. O.K., John."

They ran over to the swings, and she climbed in. He pushed her six, seven, eight times, and then stood back and watched her go back and forth in front of him. He watched her slim, trim body, her pretty face. Her face. It went back and forth. Back and forth. Blurry. Still recognizeable, back and forth.

The hand touched him on the shoulder. He was back.

"Please not yet," John cried. "I want to see my parents again. I want to hug and kiss my mother just one more time. Let me shake my father's hand before I leave. Let me kiss Martha just one more time."

"Forget it. It's time to go."

"Please, I beg you. Not yet. Let me stay a while longer."

The old man grabbed him and pulled him toward the train. John fought fiercely. He kicked his feet and waved his arms to free himself of the man. They got near the train and John looked back hoping to see his parents and Martha just one more time.

He saw them.

They were standing on the depot platform. His mother was crying on her husband's shoulder, and his best efforts to control her were not enough. Martha's face was in her hands, crying, sobbing violently.

John fought more fiercely than he thought possible. He grabbed onto the sign near the depot, but the man pulled. John held on and, for a while, felt that his grip was secure.

He screamed as he felt his fingers slipping. His hands seemed wet, and his grip was getting weaker. He screamed. With one hand he caught his stomach while he held on with the other hand and screamed as he never had before.

The old man was stronger than he looked. With the old man's feet planted in the train and the train starting to move, John's grip on the sign slipped, and he was pulled into the train by the man as it went chugging down the tracks.

The familiar face looked down at John. It forced his mouth open and placed the dogtag vertically between his front teeth. Then the man hit John's chin with the palm of his hand, and the tag was secured.

Then the medic took a slip from his pocket and with a dirty, blood-stained hand wrote what to him had become just another job:

"Spc. John Thomlinson. 2nd Platoon. #34657823. Killed in Action."

TODAY'S GARDEN-GRAPH

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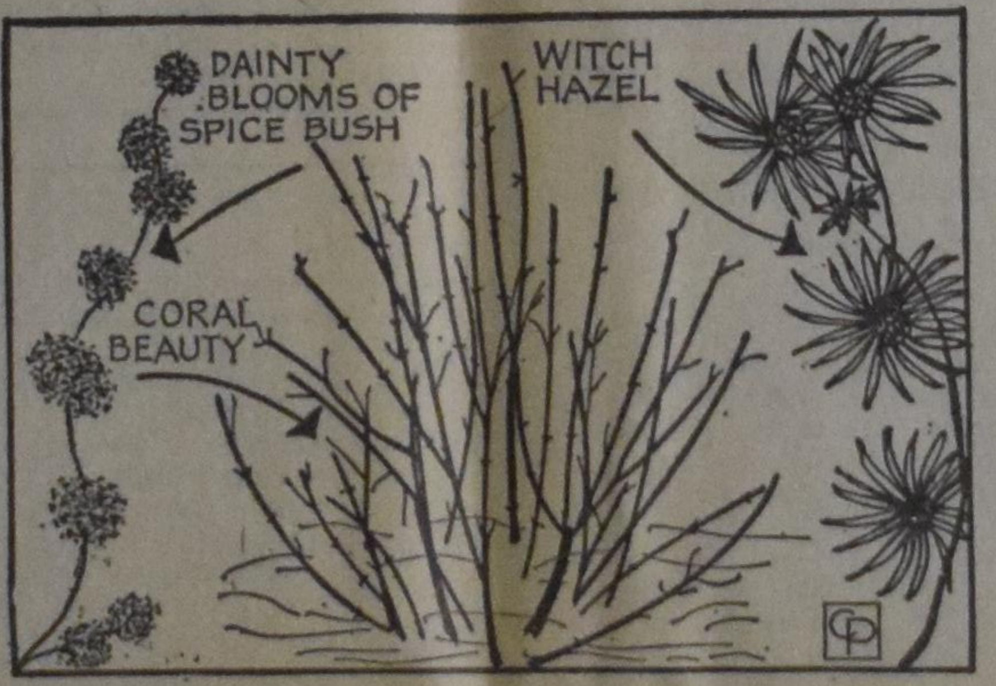

Shrubs That Brighten Winter

By EDNA HALLIDAY

Distributed by Central Press Association

CERTAIN SHRUBS are gloom chasers as their flowers or colorful branches brighten the drab winter scenery.

Shown in the accompanying GARDEN-GRAPH is the cornus Coral Beauty. This is a neater growing shrub than the native cornus abs, also its stems are a brilliant coral red which are beautiful against the snow and in sharp contrast to tree trunks or other shrubbery. The bushes are 4' to 5' in height.

The witch hazels comprise a splendid group of shrubs, having attractive yellow or red flowers from late fall to February, as shown. When the snow is on the ground, they offer a cheery note.

The Chinese witch hazel, Hammelis mollis, often is called the winter-flowering witch hazel, as it blooms as early as January and February. It is very handsome. The flowers are a trifle larger than, and bloom about two weeks before the Japanese witch hazels, which are similar to the American species in foliage, habit of growth and hardiness. They bloom in February.

The Ozark, or verual, witch hazel has fragrant flowers. Unlike the native American witch hazel, it spreads by suckers or underground stems and is best planted where it can spread.

Another early bloomer to greet spring is the spice bush. Its dainty, yellow-green flowers, as shown, appear in March. It blooms even before forsythia. The shrubs grow from 4' to 12' high.

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WHEN IRON GATES YIELD, by Geoffrey T. Bull.
The story of a British missionary to Tibet, captive of the Chinese communists for three years and his miraculous deliverance.

GOOD NEWS FOR MODERN MAN
The New Testament in today's English.

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The author discusses Jehovah's Witnesses, the New Spiritism, Theosophy, Christian Science, The Unity School of Christianity, Mormonism, British-Israelism, and the Christian Religion.

WORLD AFLAME, by Dr. Billy Graham.
Dr. Graham tells why he believes the world is on a collision course — and what this generation can and must do about it.

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A hasty marriage heads two teenagers down a road of anxiety and depression. But God's roads are never crooked.

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This book was published in connection with the Centennial of the Christian Reformed Church. The author reviews what this church has done and ought to do.

A PREY TO SATAN, by C. Sluys.
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